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Boston University's New President

THE REV. DR. HAROLD C. CASE

January 24, 1951

FROM COVER TO COVER

Dr. Eugene L. Smith, executive secretary of the division of foreign missions of the Board of Missions and Church Extension of The Methodist Church, appeals for CHRISTIAN LEADERSHIP FOR A REVOLUTIONARY WORLD. This address was delivered at the annual meeting of the Board of Missions and Church Extension at Buck Hill Falls, Pa., early in December. ..... Page 3

THOMAS TAYLOR'S LETTER AND WESLEY CHAPEL, another interesting chapter of Methodist history by Dr. Arthur Bruce Moss, pastor of John Street Methodist Church in New York City. ..... Page 9

Dr. F. Gerald Ensley, pastor of the North Broadway Methodist Church in Columbus, Ohio, has written A LATE REVIEW OF A "CONTEMPORARY" BOOK — "The Continuity of Christian Thought" by Professor A. V. G. Allen of Episcopal Theological School. ..... Page 11

READERS WRITE

Correction

There is a correction I would like to make. In your editorial about the little boy who did not want to be a shepherd but a cowboy, you say that I am the pastor at Long Eddy. My son-in-law, the Rev. John E. Swords is the pastor of Long Eddy Church and 4 other churches and besides that goes about 250 miles every week down to Drew Seminary.

I've retired after more than 40 years of service in the rural ministry which I began at Woods Hole, Mass. We make our home here in the Long Eddy parsonage with my son-in-law and daughter and little Peter and help out in any way we can.

We have organized a little Sunday school and I'm now acting as superintendent.

My son-in-law was a trailer pastor in Colorado before coming here.

(Rev.) Otis Moore,
Long Eddy, N. Y.

Do We Know Enough?

It is easy to sympathize with the concern for peace expressed in "Where is his loyalty" (Zions Herald, Jan. 10th) without agreeing with some of the judgments set forth. There are two in particular which I think deserve comment.

First, the judgment that Christians know just what ought to be done in order to "bring to pass urgently needed world-wide remedies," and only because they are not really serious about peace do they leave things at the mercy of "incompetent, ignorant and prejudiced politicians."

On the contrary, I think our church people in general do not know, nor think that they know, just what ought to be done. The statement of the Commission on World Peace was well put; and what it said about disarmament, for example, was that the subject should be conscientiously and carefully explored. The Methodist people are aware that immensely difficult problems face us; and I believe they have made no self-admiring comparison of their own sterling sagacity with the incompetence and ignorance of political leaders. Yes, those leaders have made mistakes; do competent, intelligent churchmen never err? Let us steer clear of the fond delusion that good, devoted Christians know just how to apply the teachings of Christ to all the problems of life.

Second, the judgment that we should be "mobilizing" to exert political pressure. We should have, the letter says, 25,000 members within easy range of Washington, available on brief notice to make demonstrations "to insist upon" acceptance of our ideas, and "to demand of our government" action we may think desirable. I am afraid there are people who welcomed Unification because they thought it promised a more powerful organization which could "insist upon" its way being followed, and who dream of church unity in which there will be spokesmen announcing "in the name of 70,000,000 church members we demand. . . ."

Such militant pressure groups, whether of the church or secular organizations, represent a weakness in democracy, not its strength. The weakness lies in their emphasis on emotionalism and group solidarity, and their effort to overawe if not to threaten public men charged with serious responsibilities. Such groups revise the saying about the power of an idea whose time has come; and declare instead the power of organized and "mobilized" millions. They avoid claiming that God is on the side with the strongest battalions; but they come fairly close to presuming that His power will be wielded by the church with overwhelming numbers.

"Why is it that one senator," the letter asks, can exert so much influence while we cannot find a man to match him? The answer is, because there is and must be a vast difference in aims. Political influence like the senator's may be had through the senator's methods; but we don't want any. Our influence must be based on understanding and intelligent Christian convictions or else we have failed. These take time and much more than time; they are not the product of political demonstrations; they do not wait upon the mobilizing of millions.

George C. Roberts,
Springfield, Mass.

Christian Economics

Often when I think of publicly expressing a point of view, and postpone doing it, someone else comes along and does it better than I could have done. Robert McAfee Brown in Zions Herald of January 10th expresses many of my sentiments about the publication of the Christian Freedom Foundation. I have also read the rebuttal in *Christian Economics,* which, it seems to me, leaves things pretty much as they were. The names are those of celebrated divines, but the voice sounds like a Republican politician or a spokesman for the N.A.M.

One thing which disturbs me greatly about the tenets of the editors of CE is that freedom is so simple—and easy. Remove all government controls. Appeal to the good will of people. Free enterprise will bring with it all possible blessings of both Mammon and God. As easy as that.

What about loss of freedom caused by our present stage in free enterprise, monopoly and cartel capitalism? What about big business exploitation of backward peoples which is losing us friends in Asia, Africa, etc? Are the editors aware that free enterprise in the middle of the 20th century is a far different matter from that of the mid 19th? If all government controls were removed we would all be free to set up a new steel mill. Or get into the aluminum industry. Certainly, one would be "free" to. But could one? I have seen no serious discussion of other causes of lack of freedom by the editors of CE. Perhaps the editors cannot discuss *that* phase of economic freedom without losing financial support, or even some important names which have been lent to the board of directors.

It also seems to be assumed that there would be no unemployment and poverty if the government would keep hands off. I was so ignorant that I thought depressions were getting worse and worse in this country before there were any appreciable "government controls" or we had become a "hand-out state." In fact, I had supposed that some of our practices, abhorred by CE, came about because free enterprise failed to produce general well-being. I have seen no serious specific discussion of that problem in CE. Freedom is too, too simple.

S. M. Shoemaker, in the January 10th issue of CE, quotes with approval some advice Abraham Lincoln gave the Negroes at the time they were liberated. Does he realize that the slaves were freed through government interference in free enterprise? And does he claim that they have been given

(Continued on Page 22)

Christian Leadership For A Revolutionary World

EUGENE L. SMITH

You and I will live out our lives in a time of revolution. Already that revolution during your lifetime has caused Christianity the greatest losses of its two thousand years, both in numbers of adherents and in geographical area.

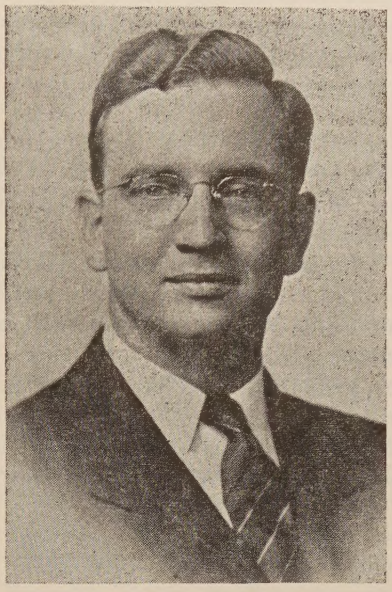
This revolution is born of two causes: the flaunting of wealth before the anguished, angry eyes of the impoverished masses; and a growing conviction on the part of the masses that they do not need to remain impoverished. The former cause has existed since the dawn of history. The latter is new. Many factors have led to its creation, not the least being the missions of the Christian church. Our preaching of the abundant life and the demonstration of it in Christian missions has helped crack the solid shell of the fatalism which heretofore has paralyzed the power of the masses. A strange assortment of allies has helped destroy that fatalism. Communism, with its Pied-Piper song of pleasant promises, has helped arouse untold millions to a new hope. War has been another strange ally, as modern armies have demonstrated to vast numbers of every race the breath-taking power of machines and the hypnotic allure of western gadgets.

Note that I speak of this revolution and of communism in different ways. They do differ, even though they overlap. The revolution, this vast stirring of the masses, the central fact of the twentieth century, can be the most effective ally Christianity has known. It signalizes the downfall of the ancient gods, opportunity unprecedented for the gospel. Communism is a current apart from, yet a part of, this larger stream whereby the power — the greedy Politbureau of Moscow — seeks to exploit the whole movement for its own purposes. Communism is the bitter foe of Christianity. The revolution, in part a child of our missionary movement, can yet become an aid of unprecedented power in opening doors closed for long centuries to Christian witness.

Revolutionary and volcanic explosions are much alike. In each, the amount of destruction, the violence in the eruption, is determined by the relationship between two factors: the power in the subterranean upheaval, and the rigidity of the confining crust. As Protestant Christians of the well-to-do class in the United States, you and I have a strange, two-fold relationship to this revolution. Our wealth — for the poorest person among us is incredibly wealthy by the standards of the great mass of people — makes us part of that confining crust. Our Christianity makes us a part of the upheaval. To the degree that any human being influenced the mind of Christ, surely it was his mother, Mary. The song in which she interpreted the meaning of God's sending the Messiah was described by George Bernard Shaw as the most revolutionary song in the history of the western world:

"He hath put down princes from their thrones,
And hath exalted them of low degree.
The hungry he hath filled with good things;
And the rich he hath sent empty away."

We face a terrible testing — whether we will be guided by our economic loyalties to the confining crust, or by our Christian loyalties to the struggling masses. Part of the glory of the Christian missionary movement has been its ability—as far as I know unequalled in history — to span that gap, to use the money of privileged classes for the redemption of the oppressed.



Dr. Smith

The real threats in this revolution to us as Christians today are two. On the one hand is the danger of atheistic communism, seeking to exploit the new unrest of the world's impoverished millions. On the other hand—and a danger equally great —is our temptation in fighting communism, which pretends to speak for the masses, to blind ourselves to the need of these oppressed masses for justice.

Against that background, let us look at Africa and Latin America.

The Background of Africa's Unrest

The first contact of Europeans with Africans was in the slave trade, whereby we stole the African from his home and soil. When the Christian conscience helped abolish that vast evil, we substituted imperialism whereby the homes and soil were stolen from the Africans who remained. Today Africa is the largest area in the world ruled by conquerors from another race. The great redeeming factor in the sad, sordid, rapacious relationship between the two races in Africa has been the work of Christian missions.

Your missionaries are at work in seven countries in Africa. Through the *Advance* has come a desperately needed increase in the number of missionaries and in funds. Here is a theological school which surpasses any that I know in the United States in the realistic adaption of its training program to deal with the actual needs of the people the pastors serve. Here is a medical program ranging from the superbly equipped, well-staffed modern hospital under construction at Wembo Nyama, supplied by funds from your Week of Dedication offering and from the Woman's Division of Christian Service to village dispensaries in thatched huts. Here is an educational program ranging from village schools to normal and Bible training schools that offer the Africans stepladders of opportunity that several decades ago would have

seemed impossible. Here are churches placed on busy city streets and beside rural roads. Here is a church life at some places supported by friendly governments and in others intensely persecuted by Roman Catholic governments, yet with the paradoxical strength of the Christian faith, often the more virile where it is under persecution. Here are African pastors who in native ability, consecration and depth of religious experience humble many of us, and here are countless villages without any pastor at all. Here are agricultural and industrial missions, transforming both the urban and the rural lives of the people. Here are schools closed for lack of missionaries and lack of funds. Almost every school is under the necessity of turning away many who clamor for admittance because of the shortage of facilities. Here is opportunity vast and compelling, far beyond our capacity to grasp with our limitations in personnel and in funds.

Compared to many parts of the world, Africa is relatively free from communism today. Five factors contribute. First, South and Central Africa is surrounded by a moat composed on the north by the Sahara Desert, on the west by the Atlantic Ocean and on the east by the Indian Ocean. In the second place, within that moat the colonial governments have been exceedingly alert to stamp out communism. In the third place, almost any African can find a subsistence standard of living with comparative ease. In the fourth place, the African is naturally deeply religious and thus resistant to the communist philosophy. Finally, there is in Africa a widespread desire to see Christianity work. The Africans have responded to the appeal of the gospel in great numbers. South of the Sahara more than 20 million have embraced the Christian faith. The African truly wants to see Christianity work. As long as he believes it will work, communism will have slight opportunity. I do not believe that Africans in large numbers will become communists unless they feel they are forced into it by the failure of Christianity to function for them.

Although Africa knows but little communism, it knows much unrest. The Gold Coast and Nigeria will move soon to self-government. The passionate desire for self-rule accumulates throughout the continent. This unrest reaches even into our missionary work. It is most felt at those places where missionaries have been slowest in giving Africans opportunity for real leadership. The African will not forever be denied his right to self-government. Revolution, if it comes, will not come in obedience to the will of Moscow, but in response to the African will to govern himself. Let not the reactionaries deceive you by calling "communist" the disturbance in Africa. The disturbance reaches far deeper than the influence of communism. Destiny holds a timepiece against our work in that continent. Our task is to help induce in the heart of the African enough of the fruits of the spirit which Paul describes, "joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control," that when the African moves to self-government in his nation he will be ready for his responsibility.

Latin America differs vastly from Africa. The conquest of the vast section south of us was perhaps unsurpassed in history for speed, scope and completeness. Only men of heroic mould and passionate purpose could accomplish so much so soon with so little. Their purpose had two sources: the love of gold, and the love of God. Perhaps never has history observed a more spectacular defiance of the ancient truth, "Ye cannot serve God and mammon." Their greed for gold was undisguised, their conviction that they were doing the will of God unquestioned. They came to get rich and to convert the Indians. Two desires were dominant: to bring fame and fortune to themselves, and to bring Christ to the Indians. Perhaps men have never tried more vigorously to serve both God and mammon, and perhaps never has the failure been more complete.

That failure is written into all the life of Latin America. Their greed for gold and lust for power hardened the heart of the Indians they conquered and exploited, while the fascinating ritual of their religion gave a protective covering to the pagan beliefs the Indian cherished. As the Indian retreated farther and farther up the lofty mountains to escape from the conqueror, so he retreated deeper, deeper and deeper within his own soul, until he became almost inaccessible both economically and spiritually. The Christ of popular Christianity in Latin America is not at all the Son of God who walked by Galilee. As Dr. Mackay makes so clear in his classic "The Other Spanish Christ" their Christ is known only in two forms: that of the little babe, and that of the sadistically distorted, dying figure on the Cross.

In that two-fold picture is the parable of the life of many in Latin America. They know the bright dreams of childhood, and they know also the bitter exploitations and ruthless oppression supremely symbolized in the anguished figure on the Cross. The real center of their faith is not this Christ, their picture of defeat and death, but the Virgin Mother. As the statues of Christ are grotesque in pain, the statues of the Virgin Mother are full of life, love and allure. She symbolizes life as Christ does death. She is the center of their devotion, the focus of their hopes. So the ancient fertility cult lives on, protected and preserved by the elaborate ritual of Iberian Catholicism. So Lent is introduced throughout all of Latin America by three days of festival that becomes often debauch. So Father Considine, of the Maryknoll group, cites figures for illegitimacy that run as high as sixty per cent of all births in Venezuela, Panama and Paraguay. Two out of three Latin Americans are physically undernourished, many to the point of near starva-

"There are deeps in us all far below our ideas. . . . To discover how to vitalize and to flood with power this fundamental stratum of our being is, after all, to uncover one of the master secrets of life." — Rufus Jones.

* * * *

"The Pendle Hill Reader," edited by Herrymon Maurer, Harper and Brothers, New York

on. Three out of four are illiterate in some countries, fty to sixty per cent in others. Probably one out of every wo suffers from preventable physical disease. The in-nse concentration of wealth in the hands of the few and he abject poverty of the many is cause of vast unrest.

So the President of the Republic of Panama said to me, "The greatest weakness of my people is moral," and the ead of a large nitrate company in Chile said, "The cen-ral tragedy of my people is lack of honesty, dependability nd loyalty." Almost I responded to him, "What else an you expect?"

The tragedy of Latin America is that it has never nown a Reformation. Roman Catholicism there has vast vealth and tremendous power — although that power is n the wane, as the recent elections in Brazil demon-trated so strikingly. And Latin-American Catholicism as hardly been characterized by the austerity, integrity nd passion for service which alone could keep it from orruption with the temptation of so much money and ower.

No truth is needed in Latin America more than the entral insight of the Reformation — the priesthood of ll believers. What can that doctrine do for our neighbors o the south? Listen to a missionary tell of the change etween Indians who twenty years ago got down on their nees to sell eggs, for fear of offending the white buyer, ut who now stand to talk face-to-face. Protestantism as taught them independent self-respect. Listen to the resident of the Republic of Panama tell me that he vished we would extend our work, because of the vital noral contribution which Methodism makes. Listen to he businessman I quoted above describe what he calls he "indispensable" contribution of Methodist schools to he moral fiber of students.

A New Democracy Among Our Neighbors

The sociological impact of Protestantism in these south-rn nations has been to give great impetus to the creation f that middle class which is their sole hope for real lemocracy. What shall I say to you, then, of that Metho-list work which has done so much to create a new lemocracy among our neighbors? Here are self-support-ng schools, several the finest in their countries. Here are reat institutional churches serving slum areas, and self-upporting schools drawing from the upper classes. Here re agricultural programs of marked impact upon the conomy of the nations they serve. Here are missionaries vho in ability, influence and achievement are easily the qual of any in their nations. Here are splendidly trained ational pastors serving for a salary of fifty dollars a nonth. Here are churches of 500 members, whose men's lubs sometimes support two or three missionary chapels or which the men do the building, preaching, pastoral vork. Here is a church in Brazil that has doubled in nembership in twenty years. Here is a movement rigo-ously persecuted by the Roman Catholic hierarchy and ften loyally supported by Roman Catholic people. Here re opportunities untold, too often unexplored for lack of ersonnel and funds.

The revolutions we read of to the south are not of the ind we have seen in China. These are but palace up-eavals, bubbles on the surface. The source of real revolution there is in the smoldering, centuries-old resentment in the heart of the conquered but unconquerable Indian. His misery makes him fertile ground for communism.

The Africans desire Christianity and passionately hope to have it work, the Latin American Indian thinks he has it, and knows that it has not worked. Who can say where the challenge or the need is greater?

The Christian's Ability to Lead a Revolution

Let me say a word, finally, about our ability as Christians to give leadership to a world in revolution. That ability hinges upon three things. The first is our use of our wealth. Did you hear the eloquent words of Pakistan's Prime Minister Liaquat Ali Khan last May in the United States? He said:

> "I suddenly see the United States of America as an island — a fabulously prosperous island, where God has showered His plenty — but nevertheless an island. And round this island I see the unhealthy sea of misery, poverty and squalor in which millions of human beings are trying to keep their heads above water. At such moments I fear for this great nation as one fears for a dear friend."

Recently *Time* magazine reported a survey by the Commerce Department revealing that last year we, in the United States, spent about twenty times as much on clothing accessories and jewelry as on religion and welfare; about two-and-a-half times as much on drink as on medical care; and three times as much on tobacco as on private education and research. That is more ominous news than any we have read from Korea!

Toybee's "Study of History" eloquently demonstrates that only those civilizations grow which live dangerously. Evidence accumulates that in these days of the gravest crisis our nation has known, we have decided to live comfortably rather than creatively. The Greek derivative of our word "idiot" was used in fifth-century Athens to describe the person of superior possessions, whether personal or material, who used them for himself instead of for the common good. The United States government does not make any coin small enough to indicate the daily contribution of a Methodist to help share the wealth of this fabulous island through the channels of his church to people of other lands. We are closer than most of us have the courage to admit to the day when God may yet write over the story of America's decline, the verdict, "idiot."

Christian leadership in a revolutionary world necessitates first of all a revolution in our use of our wealth. It necessitates, second, our identification with the struggling masses of mankind. Unfortunately, the prevalent psychological patterns of identification run just the other direction. In our desire for success, for security, we are under compulsion to identify ourselves with the wealthy, the powerful. We are drawn toward the glamorous figures of the famous as moths to the candle. This pattern is the refuge of the fearful, the sanctuary of the anxious. The Christian pattern is the exact opposite. Christ was born in a manger, nourished in poverty. God identified

(Continued on Page 20)

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Admittedly So

Did you ever meet a person who automatically begins a conversation by saying, "I'm funny about such things, but . . . ," or "I know it's crazy, but . . . ," or "I'm probably dead wrong, but. . . ?" It is bothersome if one gets too much of that kind of thing in a conversation because some people have apparently conditioned themselves to a permanent habit of self-deprecation by repeating those dull cliches. It may be that we should be less concerned with these habit cliches than with the mental state that produces the habit.

These are days that call for affirmations, not squirming rationalizations. Particularly is this true in the matter of churchmanship. The namby-pamby person who seeks to talk from both sides of his mouth at the same time, is a sorry spectacle. George Bernard Shaw, who was probably more of an unrepentent nonconformist than an atheist, expressed his dismay at the vascillating churchman in his remarkable essay entitled "On Going to Church." Shaw was forced to attend long, and apparently dull, Protestant services in his boyhood, and he revolted against the whole business because he associated it with the stiffness that comes to little boys who are forced to sit still during hour-long sermons. But when he sought solace in the other extreme of beauty and liturgy in churchmanship, he was again frustrated because it seemed to have no moral conviction. One gets the feeling that Shaw really objected more to the latter finding than he did to the long and dull services of boyhood memory.

With all that we can justly condemn in the old dogmatic days of Protestantism, there is great spiritual refreshment to be had in the memory that these debunked churchmen did speak positively. They were willing to take issue and to be unpopular. These prophets pointed their homiletical fingers at sins in particular and called them by name; they were willing and quite able to arouse public opinion on the issues of the day.

There is a resurgence of fearlessness in many sections of Protestantism again and the resurgence is not popular. Preachers known for "stirring things up" are either ignored (in a polite way,) or are penalized through the dubious machinations of public opinion. Name-calling is always used in dealing with churchmen who dare state positive opinions. In the current wilderness of war and rumors of war, it is well for churchmen to consider the role of prophetic leadership.

We cannot preface our churchmanship with grave doubts. Either Christ is the answer, or He is not; the world is in process of choosing sides between atheistic materialism on one hand, and a God-centered kingdom on the other. The times call, therefore, for a decision that not only announces which side we are on, but also shows why we take our stand.

Boston University's New President

The trustees of Boston University have unanimously elected the Rev. Dr. Harold C. Case, minister of First Methodist Church, Pasadena, California, to the presidency of Boston University. We believe that the choice is an excellent one and indicates a policy for Boston University's future that will mean much to the security of America. In his pastorates in Kansas, Pennsylvania, and California, Harold Case developed what he called a "person-centered ministry." His idea was not a simple pastoral counseling procedure, but went much further: he sought to build his parish program to fit the needs of each individual parishioner. It could have been called a plan for providing a variety of religious experiences. The program had its appeal to the masses, to be sure, for each person knew that he could find something vital; but its larger value was in what it did for the person.

We know of no more valuable philosophy to bring to a great school like Boston University. Here is a school that is one of the five largest universities in America; it has more than 30,000 students; it has achieved intellectual miracles; it has, at its heart, the power of religion. Dr. Case will bring to Boston a philosophy of education which, we confidently believe, will soon be felt in every segment of the university's life and which will play a major role in influencing the educational life of the world. A great university will draw the masses if it is known for its ministry to individual needs; and by the same token, the person-centered university will send out to the world persons who will demonstrate individual responsibility for the building of a secure world.

Harold Case and his lovely family will come to Boston March 1st, and their arrival will mark the beginning of a new phase in the magnificent development of Boston University.

Did We Go The Second Mile?

Despite all of the bitter criticisms that came, our U.N. delegation held to the course of trying to make peace with China. The cease fire order of the U.N. has been rejected by China and there is no alternative left but to deal with China as an aggressor. Ambassador Warren Austin, who has borne the brunt of the most bitter criticism, had determined that America should go the limit until India, Great Britain, and other states were convinced that the Mao Tze-tung regime had no desire for peace. "If this effort fails to produce the hoped-for result," said Ambassador Austin, "I have a strong feeling that we shall be firmly united in opposing aggression."

Red China is, to be sure, a stooge of Russia, and the tragedy of it all is that China will bear the worst of the bargain. Whether China's old nationalism will revolt against Russian rule is a question unanswered. China's hatred of Russian domination was clearly established after the Sino-Russian War of 1900 and some students of Chinese affairs believe that China's resentment of Russia still lingers. Will China return to Chiang Kai-shek? We doubt it, for in its essence the Nationalist regime of Chiang is little different in its totalitarianism from Communism. It would be like asking whether one should turn from Stalin to Franco. On the other hand, if the Chiang forces of Formosa are used by the U.N. in the current war, it is reasonable to suppose that Chiang's government would reestablish itself after a Communist defeat.

A long and bitter struggle in Asia seems to be inevitable and while it is true that we have gone as far as we can go in seeking a peaceful negotiation with Communist China, there is still the matter of the Christian ideology concerning the second mile. What will happen if we defeat China? Will we do a better job than we have done in Japan? Will we be able to work as aggressively for the establishment of China's security as we must now work for her military defeat? The Christian concept of going the second mile is not just a *nice* way of doing things, it must be thought of as a way of life; it must be as aggressive and as well planned as a military operation.

At the close of what we called World War II, we, as a nation and as part of the United Nations, made a far better attempt to go the second mile in world reconstruction than anybody ever did before in history. But we did not go far enough to avoid World War III. The question is therefore still before us and must be answered from the hearts of millions of people who believe in the validity of the kingdom of God.

Not All Prominent Educators

The hearings on Universal Military Service have created front-page news and the general impression is that most educators are in complete support of the plan for UMS. This is by no means true. Educators are testifying in favor of draft extension in the light of the current emergency, to be sure, but the Army plan for a permanent policy of war and peacetime military service has not been generally accepted. The Association of American Colleges is by no means in favor of UMS. The debate between President Conant of Harvard, who favors UMS, and President Cole of Amherst indicates a quite fundamental split in the ranks of educators on this subject. Dr. Cole does not oppose the continuation of the present Selective Service System, but believes that UMS would commit this nation to a policy that would cripple the manpower of America and, at the same time, fail to provide the trained personnel needed for modern warfare.

In all of the discussion that is before us on this subject, we should find out whether by committing America to a permanent form of militarism we can have any reason to believe that such a policy will avoid war. Can we plan for world disarmament under such an atmosphere? China is going to conscript 12 million men. How many will Russia conscript? What is the logical end of such an international race except permanent war?

What's New In The Bible?

CHARLES M. McCONNELL

Church School Lesson For February 4th.

Topics Copyrighted by the International Council of Religious Education.

How Did Jesus Use His Power? Mark 8: 21-24, 38-43.

"Much People Followed Him"

When Jesus was living in Galilee and revealing God to men by his life and teachings, he was followed by a multitude of people who sought his help. It was reported by Mark that "much people followed him." The object of their search was that of finding help. They were not looking for a revelation of God or from Him. They wanted good, old fashioned help for their sickness, their troubles and their woes. In a word the people who followed Jesus were like ourselves. They had no time for hair-splitting discussions about intricate matters of religion or life itself. They were sick and poor and debt-ridden and troubled by the things which life brought them from day to day. Jesus spent his life trying to help people. There is no mystery about the power Jesus had over people. *It was the power to help.*

"Much people followed Jesus" for help. Among the people who followed Jesus to get help was Jairus, one of the rulers of the synagogue. He was not a rabbi or preacher, but one whose chief duty was to arrange the synagogue services. It was not much of a job as we may well imagine, but he was at least a part of the organized religion of his time.

It is not surprising that we find Jairus, a church worker in the synagogue looking for help for his sick daughter. There was little in the kind of service he was performing which would help sick people. The institution was the thing he was helping, and we need to be on the alert lest we serve organizations instead of "much people." Jesus proposed a person-centered ministry.

Jesus and the Daughter of Jairus

When Jairus turned from the synagogue to Jesus for help to heal his own daughter, he was following the long, long habit of the race to seek help where it could be found. He cut quickly through all his formality and prejudices and had sense enough to go to someone who was actually helping people. His daughter was near death and even while he was asking Jesus for help, the professional mourners were weeping and wailing. Jairus did his part in the healing process by appealing to Jesus for help. Jesus does not help those who do not seek his help.

The first words Jesus spoke to the crowd around Jairus and his daughter were addressed to the people who wept and wailed: "Why make ye this ado, and weep? The damsel is not dead but sleepeth."

It is necessary for us to understand the process by which Jesus helps people. He takes account of the multitude around him. They never escape his notice, even when he is helping people today. Jesus was "a man of sorrows and acquainted with grief." He was not some far off God who asked for worship and adoration. He was touched with the troubles of the multitudes around him and he did not overlook any cases of need within his power to heal or help. In this process he laid the foundation of his gospel. It is and always has been a gospel of human service. It took Jesus and his death on the cross to establish the fact that human service to all men, regardless of their state in life, is the basis of real Christian religion. If anyone doubts this let him read the story of the judgment day: "Inasmuch as ye have done it unto one of these my brethren, ye have done it unto me." Write this across the altar and the pulpit and use it as a test of religion.

"They Laughed Him to Scorn"

When Jesus told the crowd around Jairus that the girl was only asleep and then proceeded to heal her sickness, they laughed him to scorn. What a sad commentary this was on the intelligence of the crowd. They had come to believe that there was no help for people who were sick and near death. They were not in any mood to believe anything unusual or miraculous or out of the narrow bounds of their own puny experience.

We often find ourselves in the crowd which laughs Jesus to scorn. We cannot understand how Jesus can heal anyone so we reject him entirely. The mind of man is a very tricky and unreliable thing at times. Often when we are desperately in need of help, we laugh any suggestion of help to scorn and go on about our suffering with a pitiful sense of futility. We just accept trouble of all kind as beyond help and go on being martyrs to our ignorance and doubt.

We need to get a fresh hold on Christian belief and connect ourselves with the power of Jesus Christ. There are people today who are actually being healed of sickness by powers far beyond those possessed by physicians. A vast new field of "psychosomatic" medicine" is being opened before our eyes and many of us howl in scornful laughter at the efforts of honest spiritual healers who have laid hold of healing powers beyond human skill and know-how. Some day we will recognize that Jesus was rightly called "The Great Physician."

One of the common tricks of the human mind is to sort out what it wants to believe and make it the sum total of truth. We pick the bones out of our religious belief like we pick them out of fish and swallow a lot of things which seem easy. It is tragic in its consequences when people reject help which seems to come from religion in a mysterious and miraculous way. Meanwhile for want of a better name we call some medicine "miracle drugs." Maybe Jesus had some of the miracle drugs of faith when he healed the daughter of Jairus. And incidentally and by the way, just how much did you know or understand about the last fifty thousand units of penicillin you so trustingly swallowed on the prescription of a physician who probably knew less about the drug than you did. You were saved by your faith in someone and something.

Thomas Taylor's Letter And Wesley Chapel

ARTHUR BRUCE MOSS

R. WADE BARCLAY characterizes Thomas Taylor's notable letter to John Wesley as ". . . by far the ost significant contemporary account of the beginnings Methodism in New York — . . . a document of unique storical value," ("Early American Methodism," Board Missions and Church Extension, New York, 1949, p.). This letter, dated at New York, April 11, 1768, was ritten by a recently arrived colonist, a person evidently ell enough known to Wesley to feel privileged to address m in terms of respectful intimacy.

Taylor had been readily received at New York by ilip Embury and his confreres. He may not have been man of means as were Thomas Webb, William Lupton d James Jarvis, for we look in vain for his name in the t of contributors to the building of Wesley Chapel, as ted in "The Old Book" of John Street Church. Noneeless, his strength of personality and knowledge of Wesyan affairs at home had already placed him among the aders with Embury and Webb. We find Taylor inuded as one of the eight original joint-purchasers of the ew York John Street property.

The letter is lengthy, comprising somewhat over two ousand words. It was carefully preserved, coming entually into the possession of the Rev. Christopher Hopr in England. William Crook gave it publication in s study, "Ireland and the Centenary of American Methlism," (London: Hamilton, Adams, 1866, p. 103.). Since en it has been accorded primary importance in our recds. Samuel Seaman included it in toto in his volume, Annals of New York Methodism," (New York, Hunt & aton, 1892, p. 448 ff.); and Barclay quotes it at considerle length as noted above.

There is a brief section descriptive of Taylor's personal perience — his loneliness in separation from family, d yet his profound spiritual satisfaction. "I have exrienced more heartfelt happiness than ever I thought possible to have on this side eternity. . . . I know he ars my prayers, by an answer of love in my heart. . . . any uneasiness at all affects me, it is because I can speak little of so good a God."

Vivid characterizations abound, in scintillating phrase, th apt Scriptural allusion. The immediate effect of the rly preaching of Whitefield in New York is thus deribed: ". . . there was a considerable shaking among the y bones. . . . his words were really like a hammer and e a fire." Yet, a half-generation later, Taylor himself und that the multitude "esteemed their opinion as the ry essentials of Christianity, and regarded not holiness, her of heart or life."

HILIP EMBURY is introduced: ". . . it pleased God to rouse up Mr. Embury to employ his talent (which r several years had been hid, as it were, in a napkin) calling sinners to repentance, and exhorting believers let their light shine before men. . . . Mr. Embury lately s been more zealous than formerly; the consequence of ich is that he is more lively in preaching; and his gifts as well as graces are much increased. Great numbers of serious persons came to hear God's word as for their lives; and their numbers increased so fast that our house for six weeks past would not contain half the people." This refers to "The Rigging Loft" on William Street, diagonally around the corner from the John Street site.

"Captain Webb, barrack-master at Albany (who was converted three years since at Bristol), found them out, and preached in his regimentals. The novelty of a man preaching in a scarlet coat soon brought greater numbers than the room could contain. But his doctrines were quite new to the hearers; for he told them point blank, 'that all their knowledge and religion were not worth a rush, unless their sins were forgiven, and they had the witness of God's Spirit with theirs that they were the children of God.'"

Colorful and fascinating as are these personal allusions, the truly significant elements of Taylor's letter are his factual references to the purchase of the property on John Street. The first statement occurs in the letter's opening sentences: "I intended writing to you for several weeks past; but a few of us had a very material transaction in view. I therefore postponed writing until I could give you a particular account thereof; this was the purchasing of ground for building a preaching-house upon, which, by the blessing of God, we have now concluded."

AFTER RECITING various incidents connected with the earlier development of the work, Taylor noted the progress from Embury's own house, to the larger room near the barracks, and then to the rigging loft. This place in turn had proved quite inadequate for the crowds thronging to the services. Embury then suggested "renting a small lot of ground for twenty-one years and to exert our utmost endeavors to build a wooden tabernacle." A location was proposed, and plans for leasing it were actually in process.

Then — ". . . providence opened such a door as we had no expectation of. A young man, a sincere Christian and constant hearer, . . . offered ten pounds to buy a lot of ground, went of his own accord to a lady who had two lots to sell, on one of which there is a house that rents for eighteen pounds per annum." The purchase price for the two lots and the small house was six hundred pounds. "We called once more on God for his direction, and resolved to purchase the whole. There are eight of us who are joint-purchasers: among whom Mr. Webb and Mr. Lupton are men of property. I was determined that the house should be on the same footing as the orphan house at Newcastle, and others in England; but as we were ignorant how to draw the deeds, we purchased for us and our heirs, until a copy of the writing is sent us from England, which we desire be sent by the first opportunity."

Taylor details the solicitation of subscriptions, stating "we have collected above one hundred pounds more than our own contributions" — an excellent result in the short space of their first activity. "Mr. Webb and Mr. Lupton

will borrow or advance two hundred pounds, rather than the building should not go forward." Tactful suggestion is made that "particular persons of ability" in England might care "to assist this infant society and contribute to the first preaching-house on the original Methodist plan in all America (excepting Mr. Whitefield's orphan house in Georgia); but I shall write no more on this subject." Thus is concluded the section of Taylor's letter concerning the purchase, early in 1768, of the site on John Street, New York City.

The young man referred to as having made the first approach to Mrs. Mary Barclay, owner of the property and widow of a noted rector of Trinity Parish, was, in all probability, James Jarvis. On the original subscription list, recorded in John Street's "Old Book," Jarvis' name stands third with the amount of ten pounds, headed only by Webb and Lupton who each made initial pledges of thirty pounds. Jarvis was then thirty-five years of age, and already a successful hatter and general merchant. Lupton was the first treasurer of the Society, Jarvis succeeding him after some years. Jarvis was not one of the original joint-purchasers with Taylor; but he became a trustee in 1770, and supported the work with marked liberality until his sudden death when still not fifty years of age.

Three basic legal papers are involved in the initial history of the John Street property: 1. A lease from Mrs. Mary Barclay, dated March 29, 1768; 2. A deed from Mrs. Barclay, dated the following day, March 30, 1768; 3. A deed, dated November 2, 1770. The lease was first mentioned and quoted in toto by J. B. Wakely in his definitive volume, "Lost Chapters Recovered from the Early History of American Methodism," (New York, Carlton & Porter, 1858, p. 50f.). Seaman quotes it (op. cit., p. 414f.), copying from Wakely, and giving this important foot-note: "The original of this paper has not been found by the writer (Seaman). It is given on the authority of Dr. Wakely, who does not say where he got it or what has become of it."

No other factual references to this lease occur in formal historic statements, and the whereabouts of the paper remains a complete mystery. The legal description of the property is identical with that of the first deed; the rental is indicated as "one peppercorn," the then current phrase for "purely nominal." Curiously, the lease held validity for only one day, as the first deed was immediately executed.

THE FIRST DEED, dated March 30, 1768, indicating the purchase price as six hundred pounds, is the instrument referred to in Taylor's letter (dated April 11, 1768). This document is quoted in full by Seaman (op. cit., p. 416ff), and has been in the possession of John Street Church for many years. It bears the formal statement of official recording, April 5, 1768, a few days before Taylor wrote to Wesley about it. Wakely was completely ignorant of this deed, and thus came to his erroneous conclusion that the property has stood under the lease for over two years, until November 1770. This unfortunate error still persists, despite common knowledge of Taylor's categorical statements of purchase as in March 1768, and the fact that the deed has been in continuous possession of the church authorities since its execution.

The second deed, November 2, 1770, represents the re-writing of the original deed to comport with the terms used by Wesley for the holding of chapel property in England. This document is quoted by Wakely (op. cit. p. 57) and by Seaman (op. cit. p. 419f.). It has been in the possession of John Street Church for many years.

Taylor had requested Wesley to send "a copy of the writing . . . by the first opportunity." Apparently this opportunity occurred when Boardman and Pilmoor left England for America as Wesley's first official missionaries to the Colonies. They carried with them a copy of "The Model Deed," as it has been called. Arriving in Philadelphia, they found Thomas Webb in the leadership of the rapidly growing society he had organized. When the property of St. George's Church became available, it was purchased for six hundred and fifty pounds, the deed being dated September 11, 1770, composed in the full form of Wesley's phrasing. The names of Boardman, Pilmoor and Webb were included as the first three of the stated trustees. This document is quoted in full by Francis Tees in "Methodist Origins," (Nashville, Tenn.; Parthenon Press, 1948, p. 77f.).

MEANWHILE BOARDMAN had gone to New York. He found the John Street property, with Wesley Chapel, being held under the terms of the deed of 1768. Following discussion with the persons named in the deed as holders of the property, and adjustment in the procedure of official record, the second New York deed was executed, November 2, 1770. This included Wesley's phrasing and provided for properly designated persons to take the places of certain of the original joint-purchasers who had already left New York. This document termed the representative holders of the property as "trustees," taking the places of the original purchasers. The Wesleyan terms and safeguards were detailed, as at Philadelphia the few weeks previous. In his Journal, Pilmoor describes his discussions with the New York leaders, concluding: "Afterwards a proper settlement was made according to the general plan and the Chapel was regularly settled." (Quoted by Tees, op. cit., p. 81).

Back of the formal legal documents stands this warm and vital letter of Thomas Taylor. In its concluding paragraph he urges Wesley to send properly qualified preachers, trained and consecrated: "With respect to money for the payment of the preachers' passage, if they could not procure it, we would sell our coats and shirts to procure it for them. I most earnestly beg an interest in your prayer, and trust you, and many of our brethren, will not forget the church in this wilderness."

HYMN OF FAITH

Hoover Rupert

O Lord, my strength, in Thee I trust,
for Thou alone fore'er will stand —
All else will fade to ash and dust;
I have no fear with Thee at hand
To lead and guide and strengthen me,
My radiant Hope, O Lord, to be.

A Late Review Of A "Contemporary" Book

F. GERALD ENSLEY

I HAVE SOMETIMES wondered why reviewers confine themselves to recent books. After all, the latest is not necessarily the best. And not all the classics have been read yet. There are worthy books of bygone days that we have missed and desire to know more about. Offence, I presume to call attention to a volume more than half-century old and yet theologically contemporaneous.

It came from the pen of a New England theologian, Professor A. V. G. Allen of Episcopal Theological School. While he is best known for his monumental life of Phillips Brooks, approximately sixteen years before the biography, he published a series of lectures delivered on the John Bohlen Foundation in Philadelphia, entitled "The Continuity of Christian Thought" (revised edition, 1912). The book had a profound influence upon rising religious thinkers in its day. The late Rufus Jones, Raymond Calkins, and Dean Lynn Harold Hough have celebrated its formative power in their development. It has a message for the present as well.

Professor Allen's thesis is that the history of Christian thought is an oft-repeated alternation — like the successive strokes of a skater — of two contrasting theologies, which he calls the Greek and the Latin. The former, which began actually with the Gospel of John but formally with Clement, Origen, and Athanasius, has for its cardinal principle the notion of an immanent God, a Being who indwells in his universe and the life of man. About the pole star of the divine immanence a constellation of related doctrines turns: God as Mind or Reason, the Incarnation, the kinship of man and deity, the trustworthiness of reason, revelation as continuous and including all ranges and degrees of life, faith as spiritual vision, redemption as a process of spiritual education, the church as a congregation of those who acknowledge Christ, and eternal life as the harmonious development of the whole man toward the measure of the stature of the fulness which is in Christ

Latin theology, on the other hand, which began with Tertullian, Cyprian, and Ambrose, but found its greatest exponent in Augustine, starts from the assumption that God transcends his creation, both metaphysically and morally. From its initial assumption a corresponding series of dogmas develops: God as (arbitrary) Will, the Atonement, original sin, reason as untrustworthy and dangerous, revelation as God's definite and final "deposit" in a book or tradition, faith as assent to external authority, salvation as impartation of strength from without, the church as a divinely endowed, mysterious entity, distinct from the congregation, existing as a mediator between man and God, and eternal life as unending bliss.

THESE TWO THEOLOGIES exist nowhere in their purity, of course, but represent basic currents in the long stream of Christian history. Greek theology ruled through the Nicene Council. With Augustine Latin Christianity took over until the Reformation. Luther's doctrine of justification by faith marked a return to the Greek view of Christianity (though Luther never shook many of his Latinisms), while Calvinism and the "Fundamentalist" reaction of the 17th century are Latin theology in Protestant dress. Wesley and the evangelicals, Schleiermacher, the great theologian of pietism, and Hegel are Greek immanence again, while Newman and the weight of 19th century orthodoxy are, in contrast, Latin.

Why revive this interpretation of Christian thought? Because it gives a frame of reference for what is occurring in theology at the present hour. When Professor Allen wrote in the 1880's he wanted to show that the rising liberalism (Greek theology) of the day was nothing heretically new. It is a recurring strain in religious thought. Now we are witnessing the very reverse of the condition prevailing at the close of the 19th century. The Latin theology is returning in force, and the book helps us to see it in proper perspective. On the Roman Catholic side it takes the form of neo-Thomism. Kierkegaard, Barth, Brunner, and to a less extreme degree, Niebuhr, represent it on the Protestant. The "eternal qualitative difference between God and man," with its despair of human reason and virtue and emphasis on divine grace,—the trademarks of neo-orthodoxy,—are the Augustinian tradition filtered by the Reformers and put in modern shape.

WHAT INSIGHTS does Allen offer as we view the contemporary clash of Greek and Latin theologies, in liberalism *versus* neo-orthodoxy? Briefly, the following are noteworthy:

1. They do not stand to each other in the relation of the true to the false but of the higher to the lower. The Greek is more spiritual, intellectual, and comprehensive.

2. The Latin arises in history under the impact of massive evils, as in the decline of Roman civilization,—and possibly our own.

3. The Latin theology further tends to wax and wane inversely with freedom. The more liberty of mind, the less the appeal of Latinism.

4. The Latin theology is more adaptable to barbarian conditions—where external authority is imperative to hold the dikes of discipline—but tends to decline with the rise of culture.

5. Preaching presupposes the Greek view of human nature as charged with divine possibilities. Allen's hero and America's greatest preacher, Phillips Brooks, with his Incarnation-centered pulpit, is an illustration.

6. The synthesis of Greek and Latin theology is in the concept of the Trinity according to which "transcendent Deity, as the eternal Father, the mysterious background or abyss of all existence, is united by a holy and Infinite Spirit with immanent Deity—the eternal Son."

Let the minister and interested layman dust off this volume or rescue it from the second-hand shop. It will render more luminous to every reader the march of Christian thinking. And it may persuade some "tired liberal" to hold on till another dawn!

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A PASTORAL PARABLE

J. EDWARD CAROTHERS

"On leaving trouble alone"

Now it came to pass that there was a gathering in the Hall beside the Temple where certain ones were brought together to view the Cinema, a device whereby a shadow creates the illusion of reality.

And the youth of the Great Congregation sat themselves down to see what they could see, and it was something. In the flash of an eye they were transported like Ezekiel of old, and they saw mountain peaks, water falls, animals of ferocious temper and much besides—although they left not their easy chairs, nor did they depart from the room.

Indeed, it was a moment of deliverance from reality, and perhaps there were some who conjectured of honeymoons in the Valley of Yosemite, or the making of love beneath the blossoms of the Orange Tree. Of such is the nature of the human mind, that it rejoices to run along the trails of its delightful imaginations.

But while the stalwart youth and gracious maidens of the Great Congregation were entranced, they noticed not at all that the film windeth not upon the reel but coileth itself upon the floor (like that Old Serpent) until it was knee-deep to a mighty Pharisee—and trouble was in order from the disorder.

Verily, when the cinema was done and the lights were lifted upward, there was a great cry of dismay for the whole world was near to burial under the coils of film. Then did the Pastor hear the cry of his children, and he came with haste from where the remnants of the chicken had been stored beside the fire, and he comforted the youth.

And they were admonished to touch not one inch of the coiled and heaped-up film, but to face it slowly and with calm, and to take it as each portion came to re-wind upon the reel. And so it was, that the great disorder was defeated, and the film was brought within control.

Then did the Pastor seize his beard and hold it in a meditation, that some trouble is often best defeated when it is not stirred wildly with anxious hearts, but is taken an inch or two at a time.

At South Boston

The Rev. Willard C. Arnold, superintendent of the Boston District of The Methodist Church, was the closing speaker at the last meeting of the South Boston Council of Protestant Churches' Week of Prayer, on Sunday evening, Jan. 7th. The united service was held at the Wesley Methodist Church of Our Saviour, Fifth and L Streets, with over 300 people present. Mr. Arnold spoke on "I Believe in the Church." The Rev. Frank L. Pizzuto, pastor of the Italian Methodist Church of Our Saviour, presided and conducted the service. Other ministers who participated in the service were the Rev. Taylor Weil of St. Matthew Church, and the Redeemer Episcopal Church, the Rev. Louis West of the South Baptist Church, the Rev. Roy Stewart of the Fourth Presbyterian Church, and the Rev. H. Linsey of the Wesley Church.

The Parson Looks At Labor

Clair M. Cook

"Please Organize Our Industry!"

There is an old saying in journalism that it is no news when a dog bites a man, but when a man bites a dog, that's a story. In the New York dress-making industry, the man has now bitten the dog.

At least, it is just about that kind of a newsworthy twist when a thousand manufacturers offer to raise the pay of their unionized workers if the union will agree to do more intensive organizing in their industry. Yet that was the kind of contract request made by the Popular-Priced-Dress Manufacturers Group to the International Ladies' Garment Workers Union (AFL) recently. The union agreed to put "a large number of organizers" into the field in New York, and as a result signed a three-year contract which will cost the employers an additional $15 million a year in wages.

It is well within memory when the "needle trades" in New York furnished some of the most oppressive sweat shop conditions to be found anywhere in America. Because of the nature of the work, garment making was often contracted by operators who could secure women to do the sewing at home for a pittance, on "piece work" rates. Because there was no lack of people desperate for a little income—often mothers who could not leave small children for outside work—the operators were able to hire work done at what amounted to only a very few cents a day in countless cases. One result was that wages of full-time garment factory operators were terribly depressed throughout the industry. Union organization proved its chief cure.

The I.L.G.W.U., ever since its early days, has been one of the most active and socially progressive unions in the American Federation of Labor. Its large welfare fund maintains health services and hospitals, educational services, and a variety of co-operative activities scarcely matched by any other union. And it has brought order, and profit too, to the chaos of dressmaking, where small operators by the hundreds make the competition terrific. In former times, price slashing and underbidding were an accepted necessity of the business; and in order to keep operating, wages were cut to the bone. But now, unionization has brought uniform scales of prices for labor. Undercutting in union shops can not take place at the worker's expense.

But it still does in the non-union shops. It is for that reason that the employers in the three dress manufacturing associations and two contractor associations bargaining together put into the contract negotiations their appeal to the union to step up its organizing campaigns. Wherever a non-union operator is shaving his cost by paying less than the union scale, he is giving unfair competition to the unionized employer. Through the years, these employers have found that the benefits of unionization in "stabilizing" the industry are well worth paying for.

The excellent relations prevailing between the dress-making industry and its union is further witnessed by the fact that New York has had peace in the business for the past seventeen years. The system is partly responsible; both parties have agreed to be bound to final decisions, if disputes can not be settled at earlier stages, by an "impartial chairman" whose salary is paid jointly by union and employer. One side or the other may not like a particular decision, but as in baseball, what the umpire says is final. The contract just signed, with its 8 one-half per cent wage increase and a raise in welfare-fund payments from 4 one-half to 6 one-half per cent of payroll, was completed with the help of the present chairman, Harry Uviller. 85,000 workers are involved.

So the workers are happy, and the employers are happy, and the success of the new union drive should make some non-union workers happy as they become a part of a leading workers' organization. Even non-union employers may eventually be happier with the arrangement than they now think possible. It wouldn't be the first time.

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Archbishop Leads Spanish Pilgrimage

BOSTON (RNS) — Archbishop Richard J. Cushing has announced that he will accept an invitation of the Spanish government and the Roman Catholic hierarchy of Spain to lead an international pilgrimage to the Christian shrines of that country next summer.

The invitation came through the Spanish ambassador-designate in Washington, Jose F. Lequerica.

In making the announcement Archbishop Cushing said: "Many devout persons have been urging me to join with them in a pilgrimage to Christian Spain. Despite the political misgivings on every side, I believe the times are propitious for such a strictly

ritual gesture of friendship for Spain. It also a declaration of confidence in God.

"Little by little the Western world is be-ning to acknowledge its debt to Spain d to understand, in the light of its own perience of Red treachery, the militant istance of the Spanish people to any com-mise with atheistic Communism."

The pilgrimage will sail from Boston on y 14.

n A Wide Circuit

'. W. Reid

y New War Is Already Lost

We were discussing something of the in-gible costs of war—past, present, and ure—costs in addition to human life lost d material wealth wasted or destroyed.

'Every war costs the victor, as well as the er, the thing for which he thought he s fighting," said one. "We said we were hting World War I to make 'a warless rld,' a 'war to end wars:' we brewed y a bigger war. We waged World War to 'wipe out totalitarianism.' We ended h less liberty for ourselves in many fields, d we ended with expanding communism ing in the place left by departing nazism."

"With each new war," said the second, e get less God and more Mars and Mam-n. We get the Prince of Peace more ickly into the conscript's uniform: the ggle is always on his behalf. We get ther and farther away from what Christ ght as we try to rationalize his words and him into our 'ideologies.' No Christian al is advanced by warfare."

'And we get some new and more destruc-e weapon as a result of each war," said ther. "We fight the Buchenwalds with Hiroshimas—the only advantage of the er being its swiftness! We 'liberate' a ul with perfect pattern bombing. . . . d now we measure out justice to the r by trials, imprisonments, hangings. ieve me, if any general or government der tomorrow permits an atomic bomb to dropped, and his country loses the succeed-struggle, he's going to hang for his me against humanity.' We have lost the valrous day when Grant returned Lee sword, and permitted Lee's men to keep ir horses! We may have dragged Christ a uniform, but we have thrown out mercy and forgiveness! We lose, too, war, the spirit of compassion which is haps the greatest contribution of Christi-ty to mankind."

ome "intangible costs" were hinted at a recent address by a member of the U. S. mic Energy Commission, which was also ed to our attention. Said Commissioner nry DeWolf Smyth in part:

'It is not good enough to boast that we l fight for freedom. We must think for dom, and this is much harder. As we pare for possible war, we shall inevitably have to delegate increasing authority over our lives and actions to the national government.

"If the means we use to win a military victory should destroy our moral position in the world, or our own self-respect, or change our free society into a totalitarian one, we shall not have won the war. On the other hand, if our hatred of war and our desire for peace lead us into the acceptance of an alien and barbaric conqueror, we shall have lost more completely.

"In any future war we shall probably be outnumbered, and by men who are physically tougher than we are. . . . Every citizen will be involved in it, whether he is in or out of uniform. The men in uniform may be in greater danger, though this is doubtful in view of the large number who are never in combat and the probable dangers to a civilian population in a future war.

"We cannot have 'war as usual.' We can only beat our enemies by being much brighter, much shrewder, much cooler, and more far-sighted than they are. We must use our weapons and men more skillfully than they. In particular, scientific men are important because the novelty and effectiveness of our weapons depends on them."

Indeed, upon the never-satiated altar-fires of any new war we shall have to sacrifice—even more fully than ever before—our scientists and our scientific skills, our moral and religious heritage, and the very freedoms (real or shibboleth) for the preservation of which we shall slaughter the youth of the world.

"We Call Upon Our People"

Approved by
The Council Of Bishops

We call upon our people during the Week of Dedication to kneel at our altars and dedicate themselves to our living Redeemer whom they know, and to give themselves to the task of knocking at the doors in their communities during the National Week of Visitation Evangelism to tell about Christ and His Church. We call upon our churches to let the Week of Dedication be the beginning of an evangelistic period to continue weekly until Easter, March 25, 1951.

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A Code For Protestant Funerals

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1. Before the undertaker is called, the family should notify the minister that he may confer with them as to the time, place and character of the service.

2. It seems better that the casket shall not be open during the service, but for those who so desire, an opportunity to look into the face of their friend may be afforded the evening before. On such an occasion it should not be considered necessary for the immediate family to be present unless they wish. They may select some person to represent them during the time and at the place designated.

3. The service should be held in the church, should be brief, and carry the Christian message of hope, cheer, faith and eternal life.

4. All arrangements for the funeral should be simple, quiet and dignified. There should be no ostentatious display and an unnecessary expense is to be deplored as not in keeping with the spirit of the occasion. In place of flowers, the giving of memorial gifts to some charitable cause or Christian enterprise is to be encouraged.

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Dr. Case, New President

An invitation to become the fifth president of Boston University was unanimously extended last night by the university board of trustees to the Rev. Dr. Harold C. Case, 48, recognized as the brilliant pastor of the First Methodist Church in Pasadena, Calif., with a membership of 4000. He is a graduate of Boston University in 1927 with a bachelor of sacred theology degree. He will succeed the university's Dr. Daniel L. Marsh, president since February 1, 1926.

He is expected to assume his new duties on March 1st as head of the nation's fifth largest university. Announcement was made by Guy W. Cox, chairman of the board of trustees, at the close of the Jan. 16th meeting where the executive committee, which composed the nominating committee headed by Charles Francis Adams, made the recommendation of the successor to President Daniel. L. Marsh.

When President Marsh announced last Oct. 19th his desire to retire from the presidency, the trustees named their executive committee to the task of selecting his successor. Of this group, a screening committee of five was appointed, consisting of Mr. Howard W. Selby, chairman; Mrs. Charles A. Tierney, secretary and alumni president; Bishop John Wesley Lord, resident in the Boston Area of The Methodist Church, State Senator Edward C. Stone; and Dr. Shields Warren, cancer and atomic research scientist. Mr. Cox said that more than 100 names of persons recommended by faculty, alumni, students, trustees and friends of the university were considered. Among these were college presidents, deans, scientists, business men and professors, he said. Contrary to previous reports, he declared no invitation was ever extended to anyone except Dr. Case.

The possible choice finally narrowed to three: a scientist, a minister, and a college president, he said. Careful consideration was given to the calibre of person needed for the exacting pressures of the position in which, according to Mr. Selby, it will be difficult "to succeed a noble predecessor and be faced also with shrinking student enrolment and reduced financial budget." One of his strongest recommendations is Dr. Case's ability to develop the resources of his associates, Mr. Selby revealed.

Born in Cottonwood Falls, Kansas, which is 65 miles northeast of Wichita, Kan., Dr. Case was educated in the Kansas public schools, and received his Bachelor of Arts degree from Baker University, Baldwin City, Kan. in 1923. He studied also at Harvard and Northwestern after his graduation from Boston University School of Theology in 1927. He has served Methodist pastorates in Glencoe, Ill.; Topeka, Kan.; and Scranton, Pa., coming to Pasadena five years ago. A dynamic leader in the community as well as in his church, Boston University's fifth president is expected to bring to his new post a democratic method of administration which he has demonstrated in his superior ability to work with people and secure the best of their abilities from them. This is expected to mean a great deal at Boston University with its many colleges and the varied character of its numerous educational programs and projects, according to Mr. Cox.

Spain Ejects Two Missionaries

PHILADELPHIA, (RNS) — Two women missionaries sent to Spain by the Bible Club Movement and the Tenth Presbyterian Church here have received orders from the Franco government to leave the country, the Bible Club announced.

The missionaries, Miss Madria Bolet and Miss Natividad Rodriguez, said in a message to Miss Bessie M. Traber, director of the club, that the order was not accompanied by any charges against them or any explanation.

Dr. Donald Grey Barnhouse, pastor of the church, is on a speaking tour in Alabama. When notified of the message, he advised the club to urge the missionaries to try to remain in Spain.

Miss Bolet, who has spent most of her life in Philadelphia, went to Spain in 1947. She was joined by Miss Rodriguez last year. Both are at present in Madrid where they are working with Protestant churches.

Officials of the Bible Club said they felt the two women were being persecuted. They had earlier been subject to nuisances and had their residences stoned, the officials charged.

Criticizes Truman's 'Theology'

PARIS (RNS) — Criticism of President Truman's "theology" was voiced here by Pastor Albert Finet, editor of *Reforme*, French Protestant weekly, in an open letter to Americans, intended to "explain the ideas and misconceptions of Europeans with regard to Americans, and vice versa."

Pastor Finet's letter was prompted by a pre-Christmas speech in which President Truman told newspaper men at a luncheon in Kansas City, Mo., that his efforts to organize the moral forces of the world, including Catholics, Protestants, Jews, Greek Catholics, Moslems and Hindus had made "some progress."

"We do not understand Mr. Truman's theology," Pastor Finet wrote. "We do not understand that extraordinary mumbo-jumbo of the Gospel, spiritualism and the rights of man which jumbles up in one basket the Dali-lama, Ramakrishna, Niebuhr, and the Pope, and wants to mobilize them all in a crusade.

"It is no doubt very touching at the end of a banquet, but it is deplorable. It is particularly regrettable as there are very evident affinities between French and American Protestants, sentiments of affection and gratitude which are astonished, irritated and discouraged by these politico-religious phantasmagoria."

Pastor Finet also criticized American emphasis upon material values.

"We do not understand," he said, "how a democracy called Christian can give in its assessment of fundamental values primary importance to material wealth and power."

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Korean Prayer Meeting

TAEGU, KOREA (RNS) — Daily prayer meetings for peace were inaugurated by Protestant churches in the United Nations-controlled area of Korea.

The prayer meetings were started under the sponsorship of the Association of Korean Christian Churches and will be held every day until January 21.

The association announced that the meeting will ask God "to restore peace in our poor country," and "save it from total destruction."

Meanwhile, the association called upon church members to "offer a little sacrifice by going without all means" on January 21st.

According to reports here, the Bethany Presbyterian church in Seoul—regarded as one of the most beautiful in the capital—was set on fire and demolished by North Korean Communists when they invaded the capital.

Embracing a membership of 4,000, the Bethany church was erected after the liberation from Japan.

It was also learned that the building of the *Kyung Hyang*, independent Roman Catholic newspaper in Seoul and the second largest publication in Korea, has been destroyed. The destruction was attributed to Communist guerillas.

Preaching More Biblical

MINNEAPOLIS, Minn. (RNS) — Two changes in the content of preaching during the past few years were noted here by a leader of a School of Preaching conducted for 200 Minnesota, North and South Dakota and Wisconsin pastors of the Presbyterian Church in the U.S.A.

The Rev. W. Sherman Skinner, pastor of the East Liberty Presbyterian Church, Pittsburgh, Pa., said one current trend is a tendency to be "more Biblical" in sermons.

By that, he said, he did not mean that preachers were necessarily using a great volume of Biblical quotations as was done a century ago, but rather basing what

ought and said on "the system of truth re-aled in the Bible as it applies to life to-y."

The second trend, he said, is that "we tend strike a better balance between the social d the individual aspects of the Gospel an perhaps ever before.

"More of the church is coming closer to eaching the whole of the Gospel than at ost other times," he reported.

Dr. Skinner said preaching today needs to lp people find "the spiritual resources with hich to face and ride out some very real crifices we are probably going to be called on to make.

"We have to have preaching," he said, which starts with men where they are and rmits the light of revealed truth to shine to their everyday lives.

"I believe there are signs of a readiness on e part of the vast host of people to hear a nd of truth with which many of them have t in recent years been seriously concerned.

"More and more people are beginning to alize that we will never make our way t of the present situation without God d all the things that relate to Him."

epudiate Hromadka

CHICAGO (RNS) — A resolution dis-sociating the National Union of Czecho-ovak Protestants in the U.S.A. and Canada om any statements made by Dr Joseph romadka, Czech Protestant theologian, was dopted here at a meeting of the Union's entral Committee.

The resolution took particular exception a letter sent last October by Dr. Hromadka the president of the United Nations Se-rity Council, protesting the "police action" the United Nations against Northern orea.

"Like his former political statements," the solution said, "his latest protest is also based one-sided and distorted information, com-g to him from Soviet sources, and bears evidence. Professor Hromadka is fre-uently erroneously considered to be the ficial spokesman for the Evangelical Church the Czech Brethren. In fact, he holds no ading office in this church.

"It is regrettable that Dr. Hromadka's po-ical statements have given rise to doubts the minds of uninformed readers abroad out the good name of Czechoslovak Prot-tantism, and that Professor Hromadka lends s moral and scholarly authority to a brutal d aggressive regime in disregard of the ords of the Apostle that there is no fellow-ip of righteousness with unrighteousness 2 Cor. 6,14)."

Dr. Hromadka, who once taught at Prince-niversity, N. J., was recently appointed dean the newly-created state-controlled Jan omenius Faculty in Prague where clergy-en will be trained for the Evangelical hurch of the Czech Brethren and other rotestant churches. He formerly was dean of the Jan Hus theological faculty at Charles University, and in 1939 helped to found the National Union of Czechoslovak Protestants in the U.S.A. and Canada.

The union comprises members of the Presbyterian, Reformed, Moravian, Methodist and Congregational Churches who are of Czech or Slovak background. Its honorary president is Professor Matthew Spinka of the Hartford (Conn.) Theological Seminary. Dr. J. Mrazec, a clergyman of the Presbyterian Church, U.S.A., in Newkirk, Okla., is president, and the Rev. Edward Catlose, of Chicago, a minister of the American Baptist Convention, is vice-president.

Jesuit Criticizes Rotarians

ROME (RNS) — The Rotarian movement was criticized here by the Rev. Francesco Pellegrino, S.J., for "putting other Christian, as well as non-Christian religious creeds on the same level as Roman Catholicism."

Father Pellegrino preached in the Gesu, famed Jesuit church, shortly after the publication of a decree by the Sacred Congregation of the Holy Office barring priests from joining Rotary clubs or attending their meetings.

This tolerance of other religions is of the Protestant type, Father Pellegrino said.

He asked the faithful to prefer associations recommended by the Catholic Church, adding that in Protestant countries membership in associations and clubs is often regarded as a substitute for church affiliation.

Decree To Affect Quebec Rotary

MONTREAL (RNS) — Rotary clubs in Quebec Province will be especially affected by the Vatican's decree barring membership in them to Roman Catholic clergy.

There are 25 Rotary clubs throughout the province, many of them situated in smaller centers where membership is predominantly Roman Catholic and where the parish priest might either belong to a club or attend occasional meetings.

In the last seven years there have been three distinct attacks made against service clubs by members of Quebec's Roman Catholic clergy, but only on one occasion did it ever cause a club to disband.

That was in Joliette in 1946 when the Rotary club there ceased to exist after Msgr. J. E. Limoges, Bishop of Mont Laurier, attacked it.

On that occasion, Bishop Limoges issued an order to his diocese requiring all Roman Catholics to resign from the Rotary club because it was a "neutral" organization.

Also in 1946, Msgr. J. A. Langlois, Bishop of Valleyfield, Que., in a pastoral letter denounced "neutral" clubs that did not call for a confession of faith. He mentioned as "suspects" the following organizations: Freemasons, Oddfellows, Knights of Pythias, Sons of Temperance, Independent Order of Good Templars, Rotary, Kiwanis, Lions, Elks, Moose, as well as the YMCA and YWCA.

John Bancroft, president of the Montreal Rotary Club, said he felt that small Rotary clubs in the province might suffer, as a result of the ban.

Barred From Rotary Clubs

ROME (RNS) — Roman Catholic priests may not belong to Rotary clubs or attend their meetings, according to a declaration issued by the Sacred Congregation of the Holy Office.

Published in *Osservatore Romano,* official Vatican newspaper, the declaration was issued by the Holy Office in reply to questions submitted to it.

The Holy Office also said that laymen should be exhorted to follow canon 684 of the Code of Canon Law.

This canon reads: "The faithful should be careful not to belong to secret, condemned, seditious, or suspect associations, or such as try to avoid the legitimate vigilance of the church."

Although no specific mention is made in the canon of any organization, the Holy Office was understood to classify Rotary clubs amongs the suspect groups from which Catholics are barred by church discipline.

Colleges Seek More Aid

ATLANTIC CITY, N. J. (RNS) — Greater financial support from Methodists for church-related colleges was urged in a resolution adopted here at the annual meeting of the National Association of Schools and Colleges of The Methodist Church.

The association decided to recommend to the 1952 Methodist General Conference that it ask its 8,935,647 church members to increase their contributions for this purpose from an average of 21.8 cents per year to 50 cents per year. It also called for a boost from an average of five and one-half cents per year from each member to 15 cents for Wesley Foundations on non-Methodist campuses.

This action was taken after speakers discussed the financial crisis facing colleges and universities as a result of current conditions, particularly the present mobilization program.

Herbert Burghstahler, chancellor of Ohio-Wesleyan University, Delaware, O., said that only six per cent of the total operating budget of Methodist colleges, or $2,013,000 per year, is presently coming from contributions by church members.

Dr. Charles B. Ketcham, of Alliance, O., president of Mt. Union College, recommended that Methodist colleges keep in close touch with government agencies, so that personnel needs in Washington may be filled in part by college teachers. This would help to prevent injustices to older professors whose jobs are jeopardized by decreasing enrollments, he said.

Hear Plea For Religion

Atlantic City, N.J. (RNS) — A fundamental reorientation of every college subject and course to enable religion to assume its proper role in education was proposed here by a seminary head.

Dr. Henry P. Van Dusen, president of Union Theological Seminary, New York, made the plea to the 37th annual meeting of the Association of American Colleges.

He said that learning which does not confess God as its foundation, "is false learning, however impressive its achievements and pretentious its claims."

Dr. Van Dusen noted that religion, once the "keystone of the educational arch," had become an elective in many colleges and therefore regarded "like art or literature or aviation or golf."

"In the larger background of American educational theory and practice," he said, "religion has been slowly, for the most part quietly, and often unconsciously and unthinkingly, removed from its former place of centrality to a distinctly secondary, though still important, role; or perhaps more frequently, to a peripheral and incidental status.

"This gradual, but radical, reorientation of education with respect to religion mirrors the corresponding change in the importance which most Americans give to religion in their own lives. If religion is today a minor elective in the university curriculum, it is because religion has become in our time 'an elective in the university of life.'

In his plea for a central emphasis upon religion in education, Dr. Van Dusen said: "Religion, far from being a peripheral or incidental interest, one stone located here or there in the educational arch, is rightfully the central principle of education — not because the churches say so, or because superstition or tradition has imposed it upon human credulity, or because it was so recognized in one great age of learning; but because, if there be a God at all, He must be the ultimate and controlling reality through which all else derives its being; and the truth concerning Him, as best we can comprehend it, must be the keystone of the ever-incomplete arch of human knowledge."

Dr. Marsh Honored

Atlantic City, N.J. — President Daniel L. Marsh of Boston University was cited here recently as an "educator, churchman, author and Christian gentleman."

The occasion was the annual banquet of the National Association of Schools and Colleges of The Methodist Church held at Hotel Claridge following the annual meeting of the Association of American Colleges over which Dr. Marsh presided until its adjournment yesterday.

The framed, illuminated parchment was presented to President Marsh by Dr. R. Franklin Thompson, president of the College of Puget Sound, Tacoma, Wash. and came from the *Christian Education Magazine,* published in Nashville, Tenn.

Dr. Marsh's contribution to the educational development of American colleges was mentioned and his writings were referred to as being a "source of inspiration and strength to many."

The number of students (218,000) in the 122 Methodist church-related colleges and universities has doubled in the last decade, Dr. John O. Gross of Nashville, Tenn., executive of the denomination's division of educational institutions, told his colleagues. "In colleges of all kinds in this country there are 350,000 students from Methodist homes," he added.

Leonard, My Alma Mater

Munduvel V. George

Photo by McEldowney

The author, M. V. George, is in the center of this group of graduates of Leonard Theological College in India. They represent seven denominations and ten language areas.

Christians in America ought to know what Leonard Theological College, Jabalpur, M. P., is doing for the cause of Christ in India and the Far East, because their spiritual and financial support makes Leonard possible. As a student who had the privilege of spending four happy years there, the writer would like to thank Christian friends in America whose tithes and offerings God used to train me for the Christian ministry. Words are inadequate to express how much I appreciate that help which came across oceans for the education of a boy, who, but for that assistance, would still be an under-privileged youth in a rut somewhere in South India.

I have studied in six educational institutions in India and in two in the United States. With no reflection on what I have received from the other schools, I frankly say that my affection and admiration for Leonard is greatest of all. Dr. Orville L. Davis was the Principal (President) when I joined as a student in 1943. He is a true Methodist who remembers that John Wesley said, "The World is my Parish." This made him eager to promote the Christian cause in all of India. Fortunately he had fallen in love with the Ancient Syrian Church of South India so he did not hesitate to grant scholarships to serious minded ministerial students from that church. I was among that fortunate group.

Later Dr. M. H. Harper succeeded him. I will never forget his fatherly affection and also the motherly treatment I received from Mrs. Harper during the period when I was very sick with malaria. The first of many happy memories I have of Dr. James E. McEldowney, now on furlough collecting money for much needed new buildings, was that he cut bamboo poles to hold mosquito nets on our beds. He gave each of us his personal attention as he helped us settle into our dormitory rooms. The greatest impression that Mrs. McEldowney has left is as a wife and mother in one of the happiest Christian families I have known. The Christian home is one of the richest contributions to India.

Professor C. S. Thoburn's contribution to my life was not only through his excellent teaching but he was an elder brother to me. The writings and lectures of the Rev. Earl King were superb and the handicraft department which Mrs. King founded gained for her a reputation as one of the experts in her field in all India. The Immanuel home was like my own and I am deeply indebted to him for his leadership in the City Reading Room Fellowship Group of which I was a member. Mr. and Mrs. Macwan have their unique place in the leadership of the seminary and their children, with those of other professors and students, added much to the life of the campus.

Dr. V. P. Thomas is one of the most substantial additions to the faculty in recent years. He opened the way for my study at Drew University.

Leonard is a great school. Its alumni are scattered not only in all parts of India but also in Burma and other Eastern lands. Those of you who started the college and located it at the geographical center of India were indeed far-sighted Christians. Long before India secured her political independence you began to train Indian leadership for the new day in India. Indigenous leadership is now recognized as the greatest need of the church in India.

Leonard has meant so much to me. I only wish it might grow into a great Christian University in India. I know of no other institution serving the cause of training indigenous leadership which I could commend to you so wholeheartedly as Leonard. It merits the support of all those who seek earnestly for the advance of the cause of Christ in India.

One of the hopeful signs amidst chaos and confusion these days in India is the ever-increasing number of college graduates who turn to the Christian ministry. Buildings of magnificent size are being built on almost every seminary campus in the United States and I praise God for this new sign in a century of despair. But woe to us if we forget Wesley's motto, "The World is my Parish." We dare not separate foreign missions from

me missions, for we go forward together we perish together. I pray that my dear aders will accept this as a challenge and do eir utmost to promote similar building pro- ts in the so-called foreign lands.

The immediate and pressing needs of Leon- d are a new chapel, a Library, an Admin- ration building, men's and women's dorm- ries and additional faculty houses. May e Lord open the ears of every reader to hear s Macedonian call and strengthen his or r hand to contribute towards this noble ise. You are not building buildings alone t these will in turn build men and women messengers of the Good News to the 0,000 villages of India and to other parts the East as well.

This is an unsolicited article. However I s compelled to write it because of a com- nd from above as well as from within. I pe that it may serve to promote God's gdom. If there are any who cannot help ancially will you not reserve special mo- nts to pray for this great school and to mmend it to Almighty God, Who, I know, ll continue to bless it.

r. Wagner's Book

New York—"Churches of the evangelical ritage have recently been showing un- stakable signs of a revived interest in the storic Christian year," says Hughes Wagner, stor of Trinity Methodist Church in ringfield, Mass.

Dr. Wagner's new book of sermons, "The ord In Season," illustrates the use that stors, even of the non-liturgical churches, ay make of the seasons of the Christian lendar. "The Word In Season" will be blished by Abingdon-Cokesbury Press on bruary 12th. Its title is derived from overbs 15:23, "A word in due season, how od is it!"

"The Word In Season" is a group of 30 mons built around the seasons of the ristian calendar. Although each section headed with a brief explanation of a sea- n, its meaning and duration, the book is t planned for instruction in the purpose the church calendar. Rather it is a group thoughts related to the seasons and of plications of the seasons' meaning to the oblem of living in an everyday world in Christian way.

The book not only suggests ways in which build an orderly program of sermons ound the Christian calendar, but it also ntains many original illustrations and ser- on ideas.

The son of a pioneer preacher, Dr. Wagner ceived his education at Ohio Wesleyan and oston University School of Theology and olds honorary degrees from American In- rnational and Ohio Wesleyan.

Before taking his post at Trinity 14 years o, Dr. Wagner served pastorates in East ingston, N. H., and McMechen and Elkins, . Va. He is past president of the Spring- field Council of Churches and the Springfield Ministerial Association and is vice-president of the Massachusetts State Council of Churches. Last year he was chosen by 100 Protestant preachers in Greater Springfield to lead the community service during Holy Week.

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A New History

A history of the West Roxbury (Mass.) Methodist Church, written by Rudolph F. Gerlach, has just come off the press. Interestingly phrased, attractively printed, and well documented by excerpts from actual records, the history recounts the development of the church from its beginnings in 1887 as a mission outpost of Bethany Methodist Church in Roslindale up to the present. The church was formally organized on August 15, 1888. Its first chapel was dedicated Jan. 19, 1890, while the permanent structure was erected in 1905 under the name of Wesley Memorial Church. Damaged by fire in 1912, the building was remodeled, enlarged and re-dedicated as the Daniel Dorchester Memorial Church. The name was changed again in 1945 to West Roxbury Methodist Church.

The Rev. Robert W. Meikle is the present pastor of the church. Of its seventeen former pastors, seven are living. These include Bishop J. Ralph Magee, president of the Council of Bishops, and the Revs. Willard I. Shattuck, J. Franklin Knotts, D. Harold Hickey, Irving W. Arnold, Edward F. Miller, and Francis C. Wilson.

Author Gerlach, a member of the church for fifty years, has been actively identified with the lay leadership of the church for many years, a former president of the Men's Club, a member of the Official Board and of the church choir. He is connected with Goodspeed's Book Store and is an authority in early Americana. His hobby is furniture redecoration, at which he is an expert.

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Catholic Campaign On Jerusalem

Rome (RNS) — A world-wide propaganda campaign by Roman Catholics in favor of an international regime for Jerusalem and the surrounding area was urged by *Civilta Cattolica,* Jesuit review published here.

The periodical declared that "a great part of the responsibility" for the failure to set up the international regime approved by the United Nations in December 1949, rested upon the United States and England.

For that reason, it urged Catholics everywhere to initiate and maintain propaganda to promote and defend the internationalization plan.

PERSONS

David Mark Morgan, 15-month old son of Professor and Mrs. Morris J. Morgan of Iowa Wesleyan College in Mt. Pleasant, Iowa, passed away on Jan. 8, 1951. From 1941 to 1943 the Morgans served the Berkeley Methodist Church in the New England Southern Conference and in 1944-45 were associated with Copley Methodist Church in Boston.

The Rev. G. Albert Higgins announces that Memorials to be considered at the New England Conference in May may be included in the pre-conference report book if sent to him by Wednesday, April 4th.

The women of the Phillipston (Mass.,) Methodist Church under the leadership of the minister, the Rev. Robert Clogston, have organized a Woman's Society of Christian Service with Mrs. Clogston as the first president. Although at present there are only 10 members, these 10 are enthusiastic and entering into the spirit of the society.

The First Methodist Church of Everett, Mass., suffered the losses by death recently of two devoted members, John Wesley Janes and Miss Harriet M. Brown. Mr. Janes, only 37 years of age, had been financial secretary of the church for six months and leaves his wife, the former Edna B. Coleman. Miss Brown had been a faithful member since Oct. 7, 1888. Appropriate memorial services were conducted by their pastor, the Rev. Joseph A. Stevenson, on Dec. 24th and 26th at the church.

A religious radio institute will be held in Boston at the Cathedral Church of St. Paul on Thursday, Feb. 1st, for all who are using radio in any way or who are interested in radio and television becoming a more effective factor in the educational, cultural and religious life of the community. Registration will be $1 and should be made with the Massachusetts Council of Churches, the sponsoring organization, at 14 Beacon Street, Boston 8, Mass. The institute will last from 9 a.m. to 4:30 p.m. and will feature discussions and panels on goals of religious broadcasting, programming and other aspects of religious radio work. All are welcome.

Dedication of the buildings of Perkins School of Theology at Southern Methodist University in Dallas, Texas, will take place on Feb. 6th and 8th, beginning with an alumni dinner in the auditorium of the Activities Building at Highland Park Methodist Church, 6:30 p.m., Feb. 6th. The dedication of the buildings will take place at 10 a.m. on the morning of Feb. 8th, followed by a faculty luncheon honoring Mr. and Mrs. J. J. Perkins. At 3:30 a reception will be held honoring the donors in the social room of Kirby Hall in the Perkins Quadrangle. Open house will be held in all buildings from 4:00 o'clock p.m.

Dr. Daniel L. Marsh, retiring president of Boston University, was the guest of honor and recipient of the annual citation given by the Brotherhood of Temple Ohabei Shalom, Brookline, at its good will dinner last night, Jan. 30th. Announcement of the award was made by Frank Brooks, president of the brotherhood. Ben G. Shapiro, former president of the brotherhood and secretary of the Mass. Committee of Catholics, Protestants and Jews, presided at the dinner.

Bishops On Overseas Trip

Pan American World Airways Photo

Methodist Bishops Dana Dawson (left) and John W. E. Bowen and Mrs. Bowen are shown at La Guardia Field, N. Y., before boarding a Pan American World Airways Clipper for a three months' mission trip overseas. Bishop Dawson, whose territory covers the Kansas-Nebraska Area, is going to Portuguese East Africa, Tunisia, Algeria, the Belgian Congo, and Southern Rhodesia; and Bishop Bowen of the Atlantic Coast Area plans to visit Liberia, the Belgian Congo, and Portuguese East Africa. Upon their return, both will report to the Council of Bishops of The Methodist Church.

Final steps in the merger of the Florence (Mass.) Methodist Church with the First Methodist Church of Northampton, Mass., were taken at a membership meeting of the First Methodist Church on Jan. 11th, with the approval of District Superintendent Maurice E. Bullock. The Rev. A. Bernard Graves is the pastor.

A seminary and luncheon was held yesterday, Jan. 30th, by the sponsors of the Boston "Report from Israel" Seminar in association with the American Christian Palestine Committee. Bishop Lewis O. Hartman of Brookline, Mass., chairman of the sponsoring committee, made the opening remarks, followed by the Rev. Karl Baehr who showed the film, "Behind the Blockade." After luncheon a panel discussion on "Israel and the United Nations" was participated in by Major George Fielding Eliot, Mrs. Alisa Klausner Eskol and Mrs. Welthy Honsinger Fisher. The seminar was held in the Y.W.C.A. in Boston.

The following is the list of guest preachers scheduled to speak at the Morgan Memorial broadcast over Boston Station WVOM (1600) at 8:10 a.m. for the first half of February, 1951.

Feb. 1 — The Rev. David Leroy Ferguson, St. Cyprian's Episcopal Church, Roxbury.
Feb. 2 — The Rev. Cuthbert Fowler, St. Andrews Episcopal Church, Belmont.
Feb. 5 — The Rev. Wesley G. Huber, exec. secretary, New England Evangelistic Association.
Feb. 6 — The Rev. Howard E. Pomeroy, Boylston Congregational Church, Jamaica Plain.
Feb. 7 — Mrs. Arlington W. Crossman, field secretary, Woman's Auxiliary to Morgan Memorial.
Feb. 8 — The Rev. Philip R. Giles, director of Unified Appeal of the Universalist Church of America.
Feb. 9 — The Rev. W. Marvin Gibson, Union Baptist Church, Cambridge.
Feb. 12 — The Rev. Silas W. Anthony, First Congregational Church, Brighton.
Feb. 13 — The Rev. John D. Copp, registrar, Boston University School of Theology.
Feb. 14 — The Rev. John E. Barclay, Morgan Memorial Church of All Nations, Boston.
Feb. 15 — The Rev. Willard D. Callender, Grace Baptist Church, Somerville.
Feb. 16 — The Rev. Otis R. Fischer, First Methodist Church, Boston.

Effective Feb. 15th Bishop W. W. Peele, resident in the Richmond Area of The Methodist Church, will take a period of rest at the direction of his physicians. Bishop Paul N. Garber will assume direction of that area which includes the Virginia and North Carolina Conferences and will have his office in Room 404 of the Methodist Building, Richmond 19, Va.

WCTU Warns Against "Temperance" Group

EVANSTON, Ill. (RNS) — A warning that the Temperance and Tolerance Association of America having headquarters in Lincoln, Neb., is a "wet organization supported by the alcoholic beverage traffic" was issued here by Mrs. D. Leigh Colvin, president of the National Woman's Christian Temperance Union.

She said the W.C.T.U. investigated the association after it had named as its founder Mrs. Ida M. Thurber, who claimed to be a "former W.T.C.U. leader." A search of W.C.T.U. records has failed to reveal that Mrs. Thurber was a leader of the temperance movement in Nebraska or any other state, according to Mrs. Colvin.

She said the association was "endorsed by liquor and beer associations and financially supported by liquor stores and saloons," and that it has operated in several states "to prevent the increasing local option elections, while masquerading in the name of temperance."

One of its projects, the W.C.T.U. president said, is to distribute wet motion pictures, for the showing of which churches and other groups have been offered payment."

She quoted an editorial in the Wisconsin Average News which said that contributions to the association "will be used to engage liberals drawn from the pulpits of this country and other organizations who are able and competent to challenge the claim that prohibition is the answer to the drink) problem."

Mrs. Colvin also made public copy of a letter from the Nebraska Beer and Liquor Retailers' Association urging its members to join the Temperance and Tolerance Association and expressing the opinion that "if we provide the tools, the association will go a long way in removing the constant threat of national prohibition."

Newton Lenten Services

Thursday Evenings at 8:00

Feb. 8 — Dr. John H. Scammon, librarian of Andover-Newton Theological School.

Feb. 15 — Dr. Randolph S. Merrill, pastor of the Central Congregational Church in Newtonville, Mass.

Feb. 22 — Dr. Sam Hedrick, director of Supervised Field Work at Boston University School of Theology.

Mar. 1 — The Rev. Edson Gould Waterhouse, pastor of St. John's Methodist Church, Watertown, Mass.

Mar. 8 — The Rev. Frederic Groetsema, pastor of the Newton Highlands Congregational Church.

Mar. 15 — The Rev. Ernest R. Case, pastor of Immanuel Methodist Church, Waltham, Mass.

Mar. 22 — Dr. Emory Stevens Bucks, editor of ZIONS HERALD. Service of Holy Communion.

Work Has Started

Work on University Hall, major classroom and administrative office building of the new International Christian University at Mitaka, Japan, has been authorized, and contracts are being let to Japanese contractors, Dr. Ralph E. Diffendorfer, executive vice president of the Japan International Christian University Foundation, Inc., 44 East 23rd Street, New York City, has announced. The building which was partially constructed as a war-time unit for the training of Japanese pilots will be completed for occupancy by the new university at a cost of $383,263. The university is scheduled to open in April, 1952.

The three story steel and concrete structure with space for 96 classrooms or office units will stand at the functional center of the 350-acre campus on the outskirts of Tokyo. The campus has been purchased with funds raised by the Japanese people, who have to date contributed more than $430,000 toward the founding of the university. In addition to University Hall there are two other large structures on the site which are to be rebuilt for use by the university, one to be a physical education center and another as a science building.

In announcing beginning of work, Dr. Diffendorfer said: "This new hall which was partially constructed during the war as an Aeronautical Engineering Institute is functionally planned, earthquake and fire proof, and thus ideally suited for use as a major building for classroom and university office purposes. Contractors estimate that if such a building were to be constructed today, it would cost at least a million and quarter dollars."

To Direct Music

Dr. Earl E. Harper, who has recently been made chairman of the department of worship and fine arts of the Division of Christian Life and Work of the new National Council of Churches in the U. S. A., has been engaged for the great assembly week at the Martha's Vineyard Camp Meeting Association in Oak Bluffs, Mass., to be held next August 12-19th. He will direct the music for the hymn singing by the large Tabernacle audience and the chorus which will furnish anthem selections.

During the five week-day mornings he will give an hour lecture on church music and worship.

The Martha's Vineyard Camp Meeting holds its gatherings in the Tabernacle which seats over 2,000. Oak Bluffs is within easy reach of the main land by boat from Woods Hole which is only 72 miles from Boston.

EVENTS

Woburn Methodists Welcome D.P.'s

On Sunday night, Jan. 7th, a gathering of the Woburn (Mass.) Methodist Church parish met to welcome Mr. and Mrs. Andrej Dubowyj into the fellowship of the church. The Dubowyjs recently arrived from Regensburg, Germany, as displaced persons. They are the parents of a 16-month old son, Andrej, Jr.

Mr. Alex Hemlich served as interpreter. The congregation was interested in the account given by the Dubowyjs about their war and post-war experiences in Germany. Mr. Dubowyj comes from the Ukraine and Mrs. Dubowyj comes from Hungary.

At the close of the reception gift packages were presented, together with a contribution of money. The Dubowyjs are happy to be in America. They are making efforts to learn its language and ways. Through the efforts of the pastor, the Rev. Henry Beukelman, and the church, the Dubowyjs now have employment and housing in the parish.

Better Movies

PLYMOUTH, N. H. (RNS) — Representatives of local churches joined with parents and teachers to work out a plan for better movies during Saturday afternoon shows

The group called upon Sherburne R. Graves, manager of a Plymouth theatre, to ask his co-operation in eliminating the number of mysteries, gangster and "horror" pictures which have been presented.

The citizens feel that one feature picture is sufficient when shown with a serial, newsreel and cartoon.

Mr. Graves agreed to co-operate and has made arrangements to show a single feature picture.

ZIONS HERALD 125 YEARS AGO

January 25, 1826

American Literature — During the last three months, two hundred and thirty three volumes have issued from the American press, independent of the periodical publications. Of this number, one hundred and thirty seven are *original*, and ninety six have been reprinted from foreign editions of the works.

* * * *

Jews in Maryland — The Legislature of Maryland has at last done the Jews an act of justice, by removing the civil and political disabilities under which they labored ever since the formation of the government of that state. This is at it should be. Christianity requires not the aid of bigotry or intolerance. Nay, she inculcates the principles of mildness, gentleness and peace. It is a religion which appeals to the reason and the heart of man; and if it can win its way with no other weapons than the Bible and the olive branch, its empire can never be extended by the stake, the fagot or the sword.

* * * *

In Massachusetts Senate — A memorial was presented from the town of Sandwich, praying that the members of Congress from this Commonwealth may be requested to use their endeavors to induce the General Government to undertake the accomplishment of a Canal across Cape Cod, to unite the waters of Buzzards Bay and the waters of Massachusetts Bay.

Twenty-Four Thousand Ministers

"The Commission on Ministerial Training of The Methodist Church has been assigned the task of assisting more than 24,000 Methodist ministers to maintain the highest possible degree of spirituality as well as skill for being efficient ministers of the Gospel," says the attractive two-color leaflet issued by the World Service Agencies for distribution the fourth Sunday of February. These leaflets are free to pastors in quantities desired by writing: Service Dept. 740 Rush St., Chicago, Ill. Many pastors mail them with a monthly letter or church paper; others insert or staple them in the Sunday bulletin since the size of the leaflet is the same size as that of the church bulletin. The Commission on Ministerial Training furnished the text for this leaflet. A number of interesting insights into the work of the commission is given such as to interest the church member and to advise him of the commission's being one of the eleven World Service Agencies of The Methodist Church, and thus benefitted by the gifts and contributions of members to the work of Methodist World Service.

Church-Sponsored Gambling

El Paso, Tex. (RNS) — Opposition to gambling in any form for the support of church activities was voiced in a resolution adopted here by the House of Bishops of the Protestant Episcopal Church.

The resolution was presented by the Rt. Rev. Malcolm E. Peabody, bishop of the Diocese of Central New York and chairman of the Committee on Memorials and Petitions.

Brought Results

The Methodist Church in South Orange, New Jersey, pastor of which is the Rev. A. Boylan Fitz-Gerald, Jr., issued a most interesting, and as it proved to be, greatly effective piece of publicity at Christmas time on behalf of the church, world service, and missions. A leaflet-letter was sent out imprinted with a picture of a little girl, and worded, "Dere Santa — Do you bemember me? Heers my pichur. I wuz the little gurl who ast four miself last yeer. . . . I ast the fissial Bord an pastir wot the chirch neads and then I thawt of sum other things four the chirch all over the wurld." A listing of needs of the church was given such as "A film strip for the kindygarden & nursry, $3.00. A gud mimeyograff for Missus Eldruge, $279.00. Advance Fund, any amount. Mishuns — (I thawt of this miself), any amount." — Many other needs were included.

"With returns still coming in, we have already more than doubled our offering of last year," says Mr. Fitz-Gerald. "Our high school girls' choir, gowned, pinned the green offering envelopes onto a dormant birch tree which stood by the altar among the other Christmas decorations, the idea being for the Evergreen offerings of the people to bring the dead tree to life. The people sang carols while the girls did their part."

Miscellaneous Advertisements

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate income young women to live or spend a vacation in the heart of Boston. Young women cared for the year round. Families in the summer. Rooms $4.00 per week and up. Kitchen privileges. For information, write the matron, Mrs. Florence Ordway.

Christian Leadership For A Revolutionary World

(Continued from Page 5)

himself with the poor, the oppressed. The Christian's identification of himself with others is not done in weakness, but in strength; not in fear, but in abounding faith. He seeks not the company of the powerful for his own protection, but the service of the poor because of his overflowing love. What does the manger mean to you at Christmas? You know it is a symbol. Do you dare make it your goal? Christ did. Will you? Only as you do, can you give Christian leadership to this revolutionary world.

Lastly, we can guide creatively the revolutions of this world only as we let God revolutionize us. Have you let God change your life enough that you can understand the importance of letting other lives be changed? I have heard church members say that all of our missionary money in China was lost. Do you think so? Have you sensed that disturbing joy of the presence of God enough to know that every cent we have sent to China was well used if only one person might find that joy? Have you felt the eternal life of God flow into your heart enough to know that the numbers of Chinese who have found that life, eternally, repay our investment a million times over? John Masefield describes the experience which is the key to the only true leadership in this world:

> I did not think, I did not strive.
> The deep peace burnt my *me* alive;
> The bolted door had broken in,
> I knew that I had done with sin.
> I knew that Christ had given me birth
> To brother all the souls on earth,
> And every bird and every beast
> Should share the crumbs broke at the feast.

Do you know what he meant?

Christian leaders for a *revolutionary* world? There is no leadership for revolting masses except as there is identification with those masses. Whose company do you prefer? Christian leadership for peasants in revolution. Can that mean you — or me? If we are willing to suffer enough, to surrender enough, then, by the Grace of God — Yes!

Parental Delinquency

Elizabeth Mae Crosby

We have much to say about delinquent children and we usually think of them as belonging to parents of poor or mediocre circumstances, many of whom work at some employment and leave their children to care for themselves for long hours.

There is just as appalling an amount of delinquency among the children of parents of the so-called high class society. Few of these people attend church regularly if at all. They seek false amusement in social functions where liquor cocktails and high balls flow abundantly and too often their demeanor shows the influence of liquor, but they do not realize it. What is the impression upon their children?

Liquor flows as freely in society today as it does in the bar room and the children of wealthy parents are just as delinquent as those of poor parents.

Another phase of parental transgression is the denouncement by many of the immortality of the soul. Some think they have arrived at such an high point of intelligence that they can explain away the teachings of Christ. Let us ask them from whence came existence of all matter? Is it not as great a mystery as death? They must admit that there is an intelligence greater than man's which, if it can create the spirit, it can also preserve it.

If there is to be a permanent peace and brotherly understanding among nations, it must be attained through the soul of the Christian religion.

There must be no lethargy in Christian activity and it is needed as much among the rich as the poor. Something must be done.

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bring the youth into the church and out night clubs and cocktail parties as well off the street corners. Man must get ay from alcohol which often ruins himself, business, and his home.

There is no greater happiness to be found n that which comes from a vital interest church activities and the clean good times t they offer.

llowship With on-Christian Religions

ldy Asirvatham

Both common sense and Christian charity mand that Christians recognize the fact t God has not left Himself without wit-s in any age or among any people. The at historical religions of the world show mistakable signs of God's revelation of mself and of His purpose for mankind. vertheless, as Christians we believe that en we come to Jesus Christ and his revela-n in the course of history, both God and n enter upon "a startlingly new stage of velopment" (A. E. Taylor) which is still the process of evolving. The Christian elation is not something bound between two covers of any book. If it has life d vitality in it at all, it is bound to break th into new channels.

Some of the non-Christian faiths such as oastrianism and Taoism are on the way out. ne like Buddhism are becoming petrified, ving moved away from the original teach-s of Buddha. Shinto has committed *hari i* by becoming an adjunct of the state. Be-se of its all-inclusiveness and its capacity adjust itself to new conditions, Hinduism till alive and is undergoing a renaissance. m is vigorous and militant and has not much of its earlier narrowness and big-y. The Jewish faith is still exclusive in e of its ethical monotheism and passion social action in some directions at least.

e Roman Catholic Church does very val-le work although it vitiates it by tying lf closely to an authoritarian church by exclusive claims for itself, and by its erness to fish in troubled waters.

The Protestant groups are not all of one d. The so-called Neo-Orthodoxy in the ne of a Biblical realism draws a sharp and ealistic line between the Christian revela-n and the non-Christian seeking after d. Karl Barth is of the opinion that the ristian is not "to fraternize, nor accept the owship of fallen faiths . . . in no cir-nstance is he to howl with the wolves." ne of the smaller and more exclusive non-man churches adopt much the same view although their line of argument is not as sophisticated as that of the neo-Orthodox group. In between these extremes is its large number of Protestant communions which have a fringe of religion with a core of humanism, making easy compromises with the secular world.

If there is to be a genuine fellowship of a fruitful character, it is necessary for the large body of Protestant churches to "reconceive" their mission in the world as instruments of God for the realization of a Divine purpose. They need to close the ranks among themselves as well as in their relation with other Christian bodies. They can and should work together with non-Christian fellowships in all forms of human service, in the building up of higher standards of private and public morality, and in the training of people for national and world citizenship. There can even be "inter-confessionalism" and joint worship so long as the centrality of Jesus Christ is not sacrificed.

In the present context of the world, Protestant Christianity can make its distinctive contribution to a fellowship of world faiths.

(1) if it pays more attention to the deepening of the inner life of the rank and file of its own members;

(2) if it has the courage to free itself from middle-class respectability, from secularism and too much attachment to transient goods;

(3) if it will hold aloft the spirit and teachings of Jesus in the relation between sexes and as regards the family;

(4) if it will resolutely set its face against racialism, exploitation of every sort — individual, imperialist, capitalist, and communist, — and political domination;

(5) if it will inject the spirit of Christianity into public affairs and help to make an organization such as the United Nations an instrument for world peace and world unity; and

(6) if it will eschew the use of force and violence in international conflicts and practice the Christian virtues of love and self-suffering.

To conclude, in the fellowship of world faiths Christianity can command a place of self-respect and leadership only if it has the faith and courage to adhere strictly to the teachings, the promises, and warning of Jesus Christ as they stand in the entirety of their spirit, and not water them down, allegorize them or set them aside as mere Oriental hyperboles.

"If religion is a chariot, it looks as if the wheels on which it mounts towards Heaven may be the periodic downfalls of civilizations on Earth. It looks as if the movement of civilization may be cyclic and recurrent, while the movement of religion may be on a single continuous upward line." — Arnold J. Toynbee.

* * * *

"The Pendle Hill Reader," edited by Herrymon Maurer, Harper and Brothers, New York.

A Methodist "Holy Year"

The Eighth Ecumenical Conference at Oxford, England, August 28-September 7, 1951, will be the high point of what might be called a Methodist Holy Year. Interest in this great event is developing rapidly in this and other countries and numerous persons have indicated a desire to attend.

To our church has been allocated 150 delegates in addition to our 50 members of the Ecumenical Methodist Council, and these delegates, together with alternates, are now being designated.

Accommodations in Oxford are exceedingly limited. In fact the committee has thus far found only 375 rooms in colleges and 90 hotel rooms for the delegates from all over the world. To our church has been allocated only 200 such rooms. This is the exact number of our delegation. These will be assigned by the Oxford committee on receipt of the proper registration forms.

Travel arrangements for the Oxford conference are being perfected by the Association of Methodist Historical Societies, the American arm of the International Society. The official travel agents are Thomas Cook and Son. Tours have been prepared which will cover Great Britain and various continental countries in addition to the Oxford meeting.

It is of the highest importance that all persons who expect to attend the conference should use the official travel facilities, and that they should make their reservations as promptly as possible. Registration forms will be furnished for all delegates and every effort will be made to provide accommodations for visitors.

All persons who are interested should write at once for this official travel book which describes the tours and gives information and prices. Write to Dr. Elmer T. Clark, 150 Fifth Ave., New York 11, or to Methodist Tours, care of Thomas Cook and Son, 587 Fifth Ave., New York 17.

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2,576 Ministers Petition Court In Melish Case

2,576 Protestant clergymen, of all denominations and from every state in the Union, recently filed a motion in the Supreme Court of the United States for leave to submit a brief as "Friends of the Court." The application is made in support of the petition of the Rev. John Howard Melish, D.D., LL.D., and the Congregation of the Protestant Episcopal Church of the Holy Trinity, Brooklyn, for a reviewal of the decision of the New York State Court granting an injunction enforcing the ecclesiastical judgment of Bishop DeWolfe of the Diocese of Long Island, dissolving the pastoral relation between Dr. Melish and the Church of the Holy Trinity.

Participating in this application, which is believed to be one of the largest expressions of clerical opinion ever to come before the Supreme Court, are ten bishops of the Protestant Episcopal Church, two bishops of The Methodist Church, a president and past president of the General Synod of the Reformed Church in America, moderators and former moderators of the Congregational-Christian churches, presidents of denominational colleges, deans of theological seminaries, and editors of religious publications, in addition to members of the clergy. The petitioners come from every state and include clergymen of the Protestant Episcopal, Methodist, African Methodist Episcopal Zion, Presbyterian, Congregational, Reformed, Evangelical and Reformed, Lutheran, Disciples of Christ, American Baptist, Southern Baptist, American Catholic, Universalist, Moravian, Pentecostal, Swedenborgian, Unitarian, Holiness and Adventist Churches, the Church of God, and the Society of Friends.

"The doctrine of separation of church and state presented by this case involves much more than the destinies of the petitioners or of the particular religious organization to which they belong," states the petition. "The clergy presenting this motion seek an opportunity to defend all religious beliefs from the invasion of civil authority, and, specifically, to establish the principle that in matters affecting the affairs of a religious organization the state may not either directly or indirectly provide rules or penalties where the religious organization has provided its own rules for the management of its affairs and the solution of controversies within its organization, and its own penalties for a breach thereof."

"Enforcement by a civil court of an ecclesiastical judgment by methods inconsistent with those provided by the laws of the church is, we submit, a violation of the First Amendment of our Constitution," continues the petition. "The issuance of an injunction by the trial court to enforce an ecclesiastical judgment on the pain of imprisonment for contempt was a direct invasion by the civil authority of the religious liberty guaranteed by the Amendment."

"In these troubled times a clear reiteration of the demarcation between church and state is needed to preserve one of those freedoms which have been the cornerstones of our democracy," concludes the petition. "The injunction granted by the trial court threatens religious freedom in our nation. The members of the clergy, making this motion, respectfully urge this court to accept their brief in support of the momentous issue of the separation of church and state."

Attached to the petition filed in the court this morning were the names of the 2,576 clergymen with their pastorates or positions, and their denominational affiliations. The petition was filed by Mr. William Mason Smith, Sr., attorney and layman long prominent in the affairs of the Protestant Episcopal Diocese of New York. His office is at 25 Broad Street, New York City.

Readers Write

(Continued from page 2)

equal rights in our free enterprise system? Perhaps he might reply, "If the government had kept its hands off everything would have been well." Let CE speak on the problem of freedom and equality for Negro people.

CE also seems to be boosting armament, and, as necessary, war. How much has a "free enterprise" scramble for markets, raw materials, profits, caused wars? And how can war bring freedom to all when a high degree of totalitarianism is accepted immediately by every country upon entry into armed conflict? And are we interested in freedom for Indo-China and Spain, or for big business in the U. S. A.? Let CE speak clearly on some of these problems involving freedom. Their freedom is too simple.

The CE editors squelched one better informed than I with these words: "Mr. Brown's comment shows how dangerous Christians can be when they do not understand economic law." I plead ignorance. I should not have written. If I wait patiently they will enlighten me. Or will they?

(Rev.) Elwin L. Wilson
Orono, Maine

Group To Improve Relations

Boston (RNS) — Mayor John B. Hynes has named a committee of 50 prominent men and women to study ways of improving relations among various religious groups and combat racial tensions in Boston.

Outbreaks among youthful gangs, including attacks on Jewish boys, have occurred here in recent months. Prior to Mayor Hynes' action, Police Commissioner Joseph Sullivan had appointed a Jewish detective, Abraham Morse, to investigate tensions for the police department.

Representatives of every religious and racial group in Boston are included on the mayor's committee.

A Call To A National Day Of Prayer

Let us pray that all Christian missionaries and people in Korea, who have been prisoners of the enemy since June 25th may still be alive—and in time returned to us.

Let us pray for their close relatives who have borne these months of anxiety and hope, with fortitude.

Let us pray for the new Gold Star mothers, whose sorrow comes from the Korean campaign, but whose comfort comes from prayer.

Let us pray for the soldiers whose courage and devotion to God and country is a vital factor in their success and ours.

Let us pray for those who seek to return to their missionary work and for the readiness of the people to receive them.

Let us pray for the Christian leaders "liquidated" in Korea in 1950.

Let us pray for those with just education to read the New Testament. May leaders arise from among these people for the church, the schools, the hospitals, the homes and the Christian work of the New Year and the coming years.

Let us pray for the leaders of nations, and armies, who endure the storm of war, that the time may come when the friendship of the peoples of the nations will be shown in co-operative works of understanding.

Let us pray for ourselves, that in fortitude of mind and heart we reject all false alarms and fulfill our daily tasks with honor before God and service to our fellow citizens.

(Rev.) Gordon C. Capen,
President, Orange Ministers' Association
Reprinted from the Orange, Mass., *Enterprise And Journal*, December 28, 1950

Rhee Sends Thanks To Foundry

The following letter, dated Dec. 22, 1950 from Korea, will be of interest to friends of Foundry Methodist Church, Washington, D. C.

"Dear Dr. Harris:

"Your two beautiful letters have not been answered and I feel guilty. I am sure you will forgive me. I cannot forgive myself, if I fail to write you even a few lines now.

"First of all I must express the sincere thanks and appreciation for the check of $300.00 which our dear friends, the Foundry congregation, sent to me for the poor suffering people of this war-torn land. The good Lord bless every one of them. We wish we could attend the Sunday morning services with them and enjoy their warm spirit of fellowship again. Yes, Foundry Church is our Church in America and we are proud of it. How grateful we always are for your great love for our people.

"I turned the aid fund over to the U. N. Committee, because it was understood to have a separate committee to handle all the aid funds and I did not wish to make use

it without going through the regular nnel. But the U. N. and ECA have not ne to a definite understanding regarding v to handle the relief funds and they rned the check to us. So we have given o the Mayor of Seoul, Keepung Lee who aking care of the refugees in Seoul, who suffering intensely from cold and hunger. Your letters answering the groundless acations some of our opponents are deliberly circulating are most appreciated by me. thout you and other friends in America defend me, they would have succeeded in ir vicious smear campaign against me. e good Lord above us and the good nds behind us are the main source and piration, that sustain us through these licult days.

* * *

Ever grateful, and with sincere Christmas etings and New Year wishes to you and s. Harris from both of us,

Cordially yours,"

(Signed) Syngman Rhee.

ew Superintendent

Miss Clara D. Bragdon has become the erintendent of the Fall River, (Mass.) aconess Home, succeeding the Rev. B. rion Hope who retired after serving as erintendent for 36 years. Miss Bragdon s born in Brunswick, Maine, and, when years old, moved with her family to cksport where her father was principal the Methodist Seminary for several years. She graduated from Troy Conference ademy in Vermont and Boston University. er spending a few years in the teaching fession, she returned to Boston Univer- to study religious education under Dean hearn. After receiving her M. A. degree m Boston University she spent nine years Home Missionary work which included teaching of week day Bible classes on eased time, vacation Bible school and cher training classes. She served as an erim pastor in Maine and spent two sumrs directing vacation Bible schools in New mpshire.

For the past several years she has served superintendent of children's homes in w Hampshire and Massachusetts including home for children on Robeson Street, l River, and in Manchester, N. H.

nglican Congress

El Paso, Tex. (RNS) — Plans for a worlde Anglican Congress, to be held in Minpolis, August 9-16, 1953, were approved e by the House of Bishops of the Protest- Episcopal Church.

The congress program will include dission sessions and major addresses on rld peace, race relations, the missionary ategy of the Anglican communion, church ion and doctrinal problems.

About 1,000 delegates, comprising bishops, priests and laity from every section of the world are expected to attend the week-long meeting. The Most Rev. Geoffrey Francis Fisher, Archbishop of Canterbury, will head a list of prominent speakers.

Bishop Horace W. B. Donegan, of New York, proposed that special arrangements be made for youth delegates. He also expressed the hope that ample financial provisions would be formulated to permit clergy from India and "remote places" to participate.

The Rt. Rev. Walter Henry Gray, bishop coadjutor of Connecticut, presented the congress resolution. He said that despite the precarious international situation, plans for the congress will be pushed "in the expectation that it can be held."

Negro Chaplain To Legislature

Cheyenne, Wyo. (RNS) — For the first time in the state's history, a Negro minister is serving as chaplain at the state legislature.

The Rev. B. J. Washington, pastor of Second Baptist Church, Cheyenne, is chaplain of the House. In his opening day prayer, he included a plea for peace throughout the world.

'War Of Ideas'

Philadelphia (RNS) — The United States needs to engage in a war of ideas rather than one of military might against Communism, according to the annual report of the Friends Committee on National Legislation, released here.

The Quaker report termed U. S. foreign policy out-dated.

"The postulates of power seem, if not wrong, at least inadequate," it said. "Social revolution in the Orient is a fact; maintaining the status quo is unlikely, if not impossible. U. S. foreign policy has seemed to fail to recognize the implication of events over recent years.

"Reliance has been on military force to check the spread of an idea. It is doubtful if guns, planes and warships will stop the spread of totalitarianism. If our foreign policy is to gain its professed ends, then it must take cognizance of the war of ideas. Washington is the vortex of a whirlpool drawing to its center the potentialities of action which could bring world peace, or action which would lead the world nearer the abyss of war.

"Will the U. S. and the Soviet Union be more willing and more able to negotiate a workable settlement two years, five years, or ten years from now, after both sides have built more atomic bombs, and perhaps hydrogen bombs; conscripted millions more men, created more fear and further convinced themselves that they cannot deal with each other?

"It is claimed that the U. S. can negotiate only from 'situations of strength.' Is there any assurance that 'situations of strength' will not in like manner be established by Russia and China? Unconfirmed reports indicate that since the U. S. has started its rearmament program, Communist China has announced it will build up a 12,000,000 man armed force. Such is the vicious circle of any armament race."

Among steps proposed by the report in the direction of "positive alternatives to war," are:

Organization of the international community to provide security for nations without maintenance of huge armed forces.

Greater support for the UN and its agencies. Full U. S. participation in the International Trade Organization.

World federation as a goal of American foreign policy.

In the Korean war, seek out means to stop the conflict and resort to mediation. Place greater reliance on Asiatic nations for counsel on Asian problems.

Increase recognition of the importance of social and economic ills as causes for war, and spend money to correct these ills.

Strengthen, rather than sacrifice, civil liberties.

Boston Area Calendar

Jan. 28 — Temperance Cultivation Day in all Methodist churches.

Jan. 28-Feb. 1 — National Youth Week.

Jan. 31 — Student Recognition Day.

February through August — Study of Our Ministry — The Advance for Christ and His Church.

Feb. 4 — Commitment Day of the Board of Temperance.

Feb. 5 — Preachers' Workshop — Techniques for a Successful Ministry. 581 Boylston St., Boston.

Feb. 9 — World Day of Prayer.

Feb. 11 — Race Relations Sunday.

Feb. 11-17 — International Council of Religious Education, Columbus, Ohio.

Feb. 18-25 — Week of Dedication.

Feb. 25 — Layman's Day.

Feb. 27 — Annual meeting, Board of Hospitals and Homes, Congress Hotel, Chicago.

Feb. 28-Mar. 1 — Annual Convention of the National Association of Methodist Hospitals and Homes, Congress Hotel, Chicago.

Mar. 5 — Boston-Lynn Preachers' Workshop —A Minister's Personal Life. Inspirational address by Dr. L. Harold De Wolf. 581 Boylston St., Boston.

Mar. 11 — Third Annual Boston and Lynn Districts Laymen's Lenten Communion and Breakfast, Marsh Chapel, Boston University. Communion at 7 a.m., breakfast in Hayden Memorial Hall at 8 a.m. with Bishop Lord as speaker.

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